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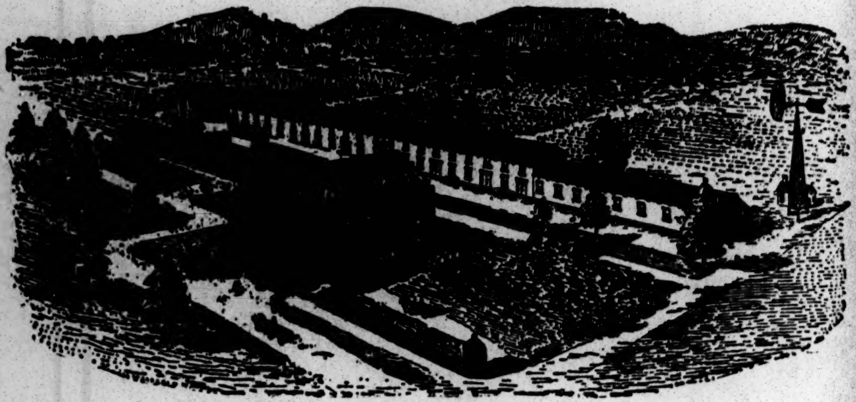

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THE

ECCLESIASTICAL REVIEW

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EVOLUTION AND CATHOLIC THOUGHT.

I.

It is a legitimate objective of science to try to solve nature's riddles without invoking direct divine intervention for that purpose. It is, however, not good science to reject God's authorship of nature. Modern scientists have done the latter and, as a consequence, not only religion but science itself has suffered.

THAT the doctrine of organic evolution is not in conflict with Catholic doctrine has in recent years been satisfactorily demonstrated.[1] Nevertheless, there is still a conflict. Christian thinkers insist on bringing Almighty God into the discussion of evolution, whereas most scientists are equally positive that He is not needed there. It may sound irreverent to pious ears to give consideration to the position that these agnostic scientists defend; but there is an element of truth in their contention that should not be ignored.

A Catholic knows that God is everywhere, that all things are done by Him. The Christian thinker is so sure of himself on this point that, having expressed his mind, he is tempted to stop thinking. In this matter it is quite natural for him to fall into an error of excess. He is inclined to ascribe to the direct intervention of God what St. Augustine long ago explained is accomplished through secondary causes. Nature in its creative powers is such a secondary cause. Now, God is the author of nature which, therefore, has a very real existence and is worth investigating. That is precisely what the evolutionary scientists are doing; they are investigating the handiwork of the Creator.

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[1] Dorlodot, *Darwinism and Catholic Thought*, London, 1922; Messenger, *Evolution and Theology*, Macmillan, 1932.

When they assert that evolution is a natural phenomenon they simply mean that an explanation of the evolutionary process is to be sought in nature itself, and not beyond nature. They are right, and St. Thomas would be the first to admit, nay even to insist, that they are right.

Unfortunately the working scientist too often becomes so preoccupied with the wonders of the natural world that he tends to worship the creature instead of the Creator. In spite of this he may still be a good investigator though, as we shall try to show, he makes some grievous mistakes in judgment because of his preconceived notions of the limitations of a nature which, in his conception, has only blind chance to draw on for its creative efforts. Catholics have no such prejudices about what nature can or cannot do. Once it is conceded that the forces of nature have behind them an Author who is omniscient, omnipotent and timeless, there can no longer be any question as to what is possible in the natural order and what is not. It becomes solely a question of what are the facts that we can discover. The atheistic scientist, on the contrary, ascribes very definite *a priori* limitations to natural forces, and consequently he tends toward a type of dogmatism that is altogether foreign to the scientific spirit and to the empirical method.

The broad generalization of the neo-Darwinists is this: there can be no purposiveness or final causality in nature; all is, and must be, the result of pure chance. God is excluded quite arbitrarily even from the authorship of nature. Nature just happened and it is necessarily blind. Anything that cannot be accounted for on this premise is impossible.

Reference to some recent literature may help to make clear the attitude of scientists who belong to this school. Richard Goldschmidt, who is an acknoweldged authority in his field, has just published a book [2] in which he tries to break through the fetters imposed by neo-Darwinian dogmatism. His attack is made with strictly scientific weapons for he does not go on record as a believer in a personal God. He intimates, for example, that it is well within the possibilities of nature, as he knows it, to produce in one generation a full-fledged bird, ready for flight, and fit to survive in a hostile environment. The Darwinian school cannot admit such a possibility; it is excluded even before the pertinent facts are known. Darwinians must have long periods of time in which random variation and chance selection can operate to produce something new. When Goldschmidt brings forward a series of facts, all of them accepted by biologists generally, and shows convincingly that any one of these belongs in the same category as would the development of a bird from a reptilian egg, that the latter is not a whit less credible than many established facts of nature, the old school of scientists refuses to follow his reasoning. Note well, Goldschmidt does not claim to know how nature does such things; He simply accepts the facts hoping, as all good scientists should do, that a natural explanation will some day be forthcoming. But his orthodox colleagues promptly take him to task. F. B. Sumner, for example, comments: " We should surely need the guiding hand of an entelechy here, if not the direct intervention of the Creator Himself."[3]

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[2] *The Material Basis of Evolution*, Yale, 1940.

Of course for Darwinians an entelechy or a Creator is out of the question. Such an agency would interfere with the order of nature and make the scientific method impossible.

The thing that startles some Catholics, as we have said above, is that Sumner is right when he rejects the direct intervention of God in natural processes; but he is even more right when he rejects the thing that has recently come to be known as an " entelechy ". Aristotle may well turn over in his grave when he learns what has been done with the word *entelechy* which he coined to signify a very legitimate concept. Hans Driesch[4] uses the word in a way that can only be interpreted as signifying a little god that operates in living things. Driesch has been driven to invent such a little god because, for him, there is no Big God.[5] He is mistaken about the need of his " entelechy " in nature, and he makes the mistake because he does not want to admit that behind nature there is an intelligent Creator.

Sumner is right when he rejects Drieschian vitalism. One cannot admit any kind of a God, Christian or otherwise, to interfere directly with the ordinary operations of nature. That is sound scholastic doctrine. On the other hand, men like Sumner are wrong when they imply (as many of them definitely do) that nature IS God. They go wrong for the same reason that Driesch does; because, namely, if one does not accept the personal God of Christianity, then one must invent a lesser god to account for the observed facts. Driesch calls in a mysterious " entelechy " for this purpose. The neo-Darwinians go him one better; they bend the knee to a blind and (God help us) a progressive Nature with a capital N.

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[3] " Is Evolution Inscrutable?," *Science*, 93: 521, May 30, 1940.

[4] *Science and Philosophy of the Organism*, A. C. Black, 1929.

[5] " The Breakdown of Materialism," in *The Great Design*, edited by Mason, Macmillan, 1934, pp. 283-303.

For eighty years the Darwinian school has interpreted the evolutionary process on this false premise, and their science has become more and more dogmatic, at times unreliable, and always hopelessly inadequate. No evolutionary textbook, for example, has dared to discuss the origin of a vertebrate eye. Random variations, survival values, geologic time, are admittedly helpless to account for the amazing structure of that remarkable organ. But the eye is there and it must have evolved. The Darwinian philosopher sees the dilemma and is silent. Only a science with a teleological background can suggest a solution of the difficulty.

II.

The principles of a godless science have become the basis of human ethics and the consequences are tragic in their effect on human society.

Science itself has suffered because of its Godlessness but human society has suffered more. Darwin himself was not an atheist though he probably inclined toward agnosticism. His followers, however, who are known as neo-Darwinians, not only omitted God, they denied Him. The result of this denial has been more than just a crop of unsound academic theories. The consequences have been tragic because the Godlessness of science was promptly applied to human affairs.

That Darwinism has become the basis of a modern system of ethics, both for the individual and for society, is acknowledged with a show of pride by some scientists even today. Within the year E. P. Copeland, who may be considered a typical representative of the neo-Darwinian school, expressed himself as follows:

> A biologist, as understood in this talk, is one whose scientific work is based on the principle that what can survive survives, at the

> necessary sacrifice of what cannot survive. This is self evident, to us. But it is the biologist's ***application of the principle to man*** (Italics mine) that has made it the most distinctive basis of thought during the past eighty years.[6]

Copeland applauds the application of the survival principle to human conduct; and oddly enough, he admits that, judged even by this standard, Western civilization is going down grade. That is to say, the conduct of modern Europeans and Americans has become such as to unfit them for survival. He concludes:

> A people who break away from the teachings of religion, and permit their morality to become as lax as ours has become, is at a serious and eventually at a fatal disadvantage in competition with any people at all equal in other respects, which effectively maintains its code of conduct, by whatever means. Humanity is not going to the dogs. But our particular race is as capable as any of damning itself by its own foolishness.[7]

His concession to the value of religion is due to the observed fact that religion is one source of the type of morals that fit men for survival—nothing more. Copeland does not admit that it is the application of the Darwinian principle to man, which application he applauds, that has, in large part, caused western morals to become lax; but he does declare that the western races, after eighty years of Darwinism, are unfit to survive.

The Darwinian theory of natural selection ranks as a worthwhile scientific achievement in its own field. For the rank and file of men who work and play, buy and sell, love and hate and suffer, this theory is not science; it is what F. Cyril James recently called a *gospel*. To quote his words:

> I say " gospel " because the idea that gripped the public mind was vague and evangelistic. It possessed none of the scientific caution and precise formulation for which Darwin himself was famous. The doctrine of the survival of the fittest created in the public mind the certainty that anarchy was safe and desirable. The struggle of tooth and claw is as appropriate in the field of industry, as it was assumed to have been in regard to natural selection of living species

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[6] *A Biologist's Appreciation of Religion as a Factor in Social Evolution, Biological Symposia,* Vol. II, Jacques Catell Press, 1941, p. 203.

[7] *Ibid.*, p. 208.

> in a jungle existence. The greater the struggle the more certain it was that only the fittest would survive. Failure served to demonstrate the unfitness of the individual in question, and anybody who should be so antisocial as to offer charitable aid to his weaker brethren was only retarding the inevitable progress of western society.[8]

James, therefore, is inclined to lay all the blame for the fact that our race is damning itself on the " gospel " of Darwinism. Its ministers, he says, " are attempting to offer society a new religion and a new ethos ". They have destroyed " the old philosophy, with its clear aims and fixed standards of judgment ". And the new philosophy cannot serve as an effective bond for society. " In place of the worship of God and the elevation of man, which inspired medieval society, they would place the revolution of the proletariate or the deification of the state." [9]

All this is true and much more; the godlessness of modern science has been transferred to practical affairs, moral and economic, and it is working havoc with modern society. However, we need not stress this point; Catholics have been told the story time and again. We can only hope that the indictment of this phase of science by men like James may serve to awaken the more thoughtless leaders of science. I say this phase of science, for there is no point in finding fault with the scientists themselves who, as individual workers in their special fields, are usually competent and good men. When, in the larger aspects of their work, they follow strange gods, a Catholic is inclined to apply to them the words of the Master, " Father, forgive them for they know not what they do."

III.

> The general theory of organic evolution, as elaborated from a detailed study of living things, and divorced from its materialistic associations, is in full harmony with Catholic philosophy.

This proposition has been established by the authors mentioned above, Dorlodot and Messenger. Other writers have contributed their bit, so that by this time Catholic textbooks of religion give scientifically correct answers to questions pertaining to this matter, for example, difficulties with respect to the age of man, the universality of the deluge, the origin of the human body.

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[8] " Science and Society," *Scientific Monthly*, July, 1941, p. 56.

[9] *Ibid.*, p. 58.

The general theory of evolution is acceptable. Many people have the idea that there are numerous theories of evolution, some of which are highly objectionable, and they are troubled about what is true and what is false; or, perhaps better, if it is all theory, about what is acceptable and plausible and what is unfounded and dangerous.

As a matter of fact, there is only one theory of organic evolution. Stated concisely it is this: the varied forms of life today came into existence by natural transformation of other forms that existed in the past. There is only one alternative to this theory: that God issued a separate and distinct *fiat* for the creation of each organic species. Stated in this way, and to me it seems the only logical way of stating it, the general theory of evolution is not only unobjectionable, it becomes a necessary conclusion from sound Catholic principles. Christian philosophy does not admit supernatural interference where the natural order suffices; and the natural order does suffice since God is the Author of nature.

There is, of course, endless discussion as to how evolution operates. Men want to know just what natural forces are at work in the production of new species. The uninitiated are impressed and confused by a formidable series of isms, such as Lamarckianism, Weismannism, Darwinism, neo-Darwinism, orthogenesis, mutation theory, organicism, emergent evolution, to say nothing of vitalism and mechanism.

For our purposes, all these theories are not to the point. They pertain strictly to the technical side of detailed scientific study. As religious thinkers we are not particularly interested in the technical how and why of progressive evolution; but we are tremendously concerned to know something about the ultimate nature of the universe which is evolving. When we come to an ultimate analysis there are, again, only two theories; either a personal God put into nature the laws according to which living things evolve; or evolution is a fundamental, a primary fact of nature which must itself be accepted as an ultimate principle that cannot be further reduced. That is to say, either there is a personal God or there is only evolution. The latter theory, however strange it may sound, is the theory accepted by the majority of modern scientists. That is why Catholics are properly hostile to the philosophical connotations and implications of the theory as it comes from the hands and minds of most of its proponents.

It should be made clear that the difference in fundamental outlook between Christian evolutionists and the agnostic or atheistic ones does not come from their science. " What really differentiates the two schools is a metaphysical interest in ultimate interpretation." [10] That means that one does not become an agnostic or atheist by studying science; it is the other way around, one who is fundamentally an atheist puts an atheistic interpretation into his scientific findings.[11]

It is beyond our scope here to go into details about the harmony between Catholic philosophy and the scientific doctrine of organic evolution. That has been well done by others. However, a hint of the nature of this harmony may be dropped in passing. St. Thomas, of course, was not an evolutionist; he had no data upon which to base such a theory. Yet his outlook on nature fits in very well with the theory as it has been developed in modern times. Let us paraphrase one of his texts:

> Matter cannot exist without form. What form it assumes is not left to chance; rather there is a tendency in matter to move on toward greater and greater perfection. Matter tends to yield to the highest possible form that it can assume. *Tendit in ultimum et perfectissimum actum quem materia consequi potest.* Prime matter is organized into chemical elements; the elements into compounds; the compounds tend to become subject to a vegetative soul and thus plants come into existence; the vegetative soul is ready to receive a sensitive principle; the sensitive creature can, in turn, take on the form of a rational soul as is demonstrated in the process of human development *in utero.* First the fetus lives the life of a plant, then of an animal, and finally of a man. Beyond this there is no later or more perfect form toward which matter may tend. Hence the last stage of organic development is the human organism and matter tends to this as to its ultimate form. *Sunt ergo elementa propter corpora mixta; haec vero propter viventia; in quibus plantae sunt propter animalia; animalia vero propter hominem; homo igitur est finis totius generationis.*[12]

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[10] Cohen, *Reason and Nature*, New York, 1931, p. 276.

[11] Hauber, "Mechanism and Teleology," *Proc. Amer. Cath. Phil. Assn.*, XIV, 1938, pp. 52-53; Allers, "The Problems of Science in Religious Instruction," Eccl. Rev., CV: 356, Nov. 1941.

[12] *Contra Gentiles*, III: 22.

This suggests that the human organism constitutes the final goal of the evolutionary process. Man's body is the result of the activity of natural forces put into the world by God. St. Augustine is even more explicit:

> Man was made in a manner determined by the nature of the first causes prepared for that purpose. . . .The cause itself that was to produce man in due time, was created by God; and through this cause man was made by Him whose works are complete as soon as begun because His causative principles cannot fail, though they must await the element of time for their consummation.[13]

We cannot here carry this line of reasoning any farther; it all points, however, to the proposition of Dorlodot: " The teaching of the fathers is very favorable to the theory of absolute natural evolution." [14]

IV.

A recent trend in evolutionary biology is toward the acceptance of the principles of Aristotle; it is a trend in the right direction but the great mass of biologists are as yet unwilling to look with favor upon the Christian philosophy of St. Thomas.

It is becoming more and more evident that modern biological science is arriving by the scientific route at conclusions similar to those achieved by St. Thomas, the philosopher, namely, that there is a tendency in prime matter to unite into higher forms until living things are produced and perfected. L. J. Henderson, a quarter of a century back, led the way toward a return to teleological concepts. He concluded his studies of the properties of inorganic matter with this statement:

> The properties of matter and the course of cosmic evolution are now seen to be intimately related to the structure of the living being and its activities. For the evolutionary process, both cosmic and organic, is one, and the biologists may now rightly regard the universe in its very essence as biocentric.[15]

Henderson comes to the conclusion, as the result of his scientific studies, that matter, long before life appeared, was already so constituted by its very nature that it tended to produce life in all its varied forms including, of course, the human species. This sounds very much like the quotation just given from the *Summa Contra Gentiles* of St. Thomas. Indeed, both men use the same word, *tendit,* a tendency. In a later book Henderson writes: " We are therefore led to the hypothesis that the properties of the three elements (carbon, hydrogen, oxygen) are somehow in preparation for the evolutionary process." [16] If, in place of the indefinite *somehow* he had put the phrase *because God made them so,* the sentence might be attributed to St. Augustine. But he rejects that amendment when, in the very next paragraph, he adds: " The term preparation is scientifically unintelligible." For the Catholic, of course, such a statement seems preposterous. Evidently Henderson balks at a concept that implies foresight and design.

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[13] *De Genesi ad Litteram*, VI: 26, translated by Hauber in *Human Evolution*, *Salesianum*, Jan. 1929, p. 7.

[14] *Darwinism and Catholic Thought*, London, 1922.

[15] *The Fitness of the Environment*, Macmillan, 1913, p. 312.

There is nevertheless a sense in which his last statement is unobjectionable. The modern meaning of the term science is usually limited to the study of efficient causes, to an examination of how the world moves, to an analysis of the sequence of orderly events; and it therefore rigidly excludes an examination of the immaterial background of the universe. This limitation (we grant it is artificial) has become so extreme that it somehow does not recognize the existence of human thought as part of the natural world. That man, that is, the human mind, can make preparation is certainly intelligible; but it is not scientifically so because science, in this quite limited meaning, does not acknowledge the immaterial. With this definition of science in mind one might cautiously admit that Henderson is right.

That, however, is not all that he means. He does not admit that even philosophically the significance of preparation can be understood. He states quite naively:

> Concerning the philosophical aspects of this question . . . the only safety is to be found in retreat and in employing the vaguest possible term that can be imagined, from which all implication of design or purpose has been completely eliminated. By common consent that term has come to be recognized as teleology.[17]

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[16] *The Order of Nature,* Cambridge, 1917, p. 203.

[17] *Ibid.,* p. 204.

Evidently Henderson wants no personal God back of any of his concepts, scientific or philosophical. For him that is anathema. Elsewhere he says that, while there is order in the universe, nevertheless, " philosophy must deny to all men the right to found a system of natural theology upon the fact." [18]

Henderson's own position is intelligible only on one of two assumptions: first, that the human mind cannot cope with philosophical problems at all; or, second, that the existence of foresight in God is impossible. He is probably influenced by both prejudices; at any rate he seems convinced that the presence of design or foresight in nature is a totally unwarranted anthropomorphism.

This strange notion that teleology is conceivable without foresight on the part of the Creator seems to be acceptable to many, both scientists and philosophers. Jennings develops the idea at length in his book *The Universe and Life.*[19] For him, too, there is a tendency in living things toward progress, toward higher and higher forms; and for him, too, this progress, this teleology *a la* Henderson, is definitely the ultimate reality. God becomes unnecessary in the presence of this substitute. As far as it goes, of course, all this marks progress toward a sounder philosophy of nature than that which prevailed a generation or two ago when any form of teleology was condemned by nearly all scientists.

What Henderson achieved from the study of inorganic matter when he found that its nature is definitely teleologic, has been followed up by a study of morphogenesis in living things by such men as Vialleton [20], Coghill [21], Agar [22], and recently by Goldschmidt as stated above [23]. The latter's explanation of the causes of evolution clearly assumes teleology and, in doing so, definitely rejects neo-Darwinism. The idea that chance accounts for progressive evolution is given a severe blow by one of our outstanding scientists. Sumner has definitely admitted that Goldschmidt " may put naturalistic biology in a most embarrassing position."[24] It becomes embarrassing to scientists, of course, because they have been loth to accept teleology at all, even the emasculated variety proposed by Henderson. Just why they object is not altogether clear. One may suggest, however, that the modern insistence on complete separation of religious thought from all things secular is back of it.

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[18] *Ibid.*, p. 118.

[19] Yale, 1933.

[20] *Membres et Ceintures des Vertébrés Tétrapodes*, Paris, 1924.

[21] " The Neuro-embryologic Study of Behaviour," *Science*, 78: 131-138, Aug. 18, 1938, and elsewhere.

[22] " The Concept of Purpose in Biology," *Quart. Rev. Biol.*, 13: 225-273, Sept. 1938.

[23] *The Material Basis of Evolution*, Yale, 1940.

Well, Catholics do not put their religion in one pigeon hole and their science in another. When studying science they take the existence of God for granted because it has already been stablished from reasoning based on other data. In this they differ conspicuously from many scientists who claim that in their biological theorizing they assume nothing. The fact, of course, is that they do assume, and very loudly, that God, if there is a God, is an impersonal entity; or, as in the case of Jennings, they theorize on the very positive assumption that the universe obeys a Law of Progress. We Christians may as well admit openly that we are prejudiced in favor of a personal God in the universe; indeed we should insist on it as being a prejudice based on reason.

On the other hand, it is neither charitable nor accurate to assume that most scientists are prejudiced because of an unreasonable aversion to the idea of a personal God. The hostility may be less fundamental than that. Perhaps it is merely the difficulty that the modern type of mind has of forming a concept of any immaterial substance such as soul or spirit. Or the attractive metaphysical idea of the " oneness " of the universe, coupled with the notion of necessary continuity, as discussed by Allers[25] may be the stumbling block. Sir James Jeans broke away from that type of mental slavery when he said that the universe is a great Thought; a great Thought implies a great Thinker.

The following statement by Wheeler gives an encouraging picture of recent trends: " I previously considered the modern chorus of praise for his (Aristotle's) biology excessive and inclined to traditionalism, and after writing my opening chapter I simply followed the argument all along the lines opened up by modern investigators. And then the conclusion comes out largely on Aristotelian lines! " (exclamation point Wheeler's).[26]

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[24] " Is Evolution Inscrutable?," *Science*, 93: 521, May 30, 1940.

[25] " The Problems of Science in Religious Instructions," ECCL. REV., CV: 357, Nov. 1941.

[26] Wheeler, *Vitalism*, London, 1939, p. 261.

V.

The type of vitalism that is accepted by some scientists is quite different from the vitalism that should be defended by Christians.

It is generally assumed that the Christian thinker must of necessity be a vitalist because mechanism denies all things spiritual. Unfortunately the terms vitalism and mechanism are ambiguous. The vitalism defended by intelligent Catholics [27] is, in ultimate analysis, at an opposite pole from the vitalism of Hans Driesch. The present writer has attempted to clear the atmosphere [28] and it may be worth while trying again.

The vitalism of Christians may be expressed in the words of H. Muckermann when he states that an explanation of life " must ultimately be sought in a creative act of God, who endowed matter with a force *sui generis* that directed the material energies toward the formation and development of the first organisms." [29] The only vitalistic force necessary in living things, as far as we can see, is this force *sui generis* which was put into matter by the Creator. Inorganic matter has this force, not actually of course, but potentially. Muckermann indeed adds: " matter can never produce living cells ", but as it seems to me at least, he means that matter could not produce cells without this force given it by the Creator. Surely a Godgiven force may suffice, for all we know, to produce life spontaneously under proper environmental conditions. This was almost certainly the opinion of St. Thomas. If we call this vitalism then indeed a Catholic must be a vitalist. This kind of vitalism differs only in one point from Henderson's mechanism. The latter, namely, assumes that there is in the constitution of matter a " tendency " which enables it, indeed compels it, to produce life; and all that Catholics need to do is to accept this tendency, as St. Thomas did, and then call it a God-given force. In this very simple way a mechanistic or Godless theory becomes a vitalistic one because it includes God.

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[27] Sir Bertram Windle, *Vitalism and Scholasticism*, Herder, 1920.

[28] "The Mechanistic Conception of Life," *New Scholasticism*, VII: 187-200, July, 1933; "Mechanism and Teleology," *Proc. Amer. Phil. Assn.*, XIV, 1938, pp. 45-49.

[29] *Cath. Encyc.*, II: 571b.

Now, it cannot be emphasized too strongly that that is not the kind of vitalism that Driesch and his disciples sponsor. Driesch definitely rejects[80] a personal, omnipotent God. For that reason he has to invent a special vital principle of his own to account for life, a principle that exists apart from the ordinary properties of matter and guides and directs the activities of matter in living things. Such a vital principle, independent of God, a force analogous to a spiritual entity working in a material world, is from the point of view of Catholic philosophy an altogether gratuitous assumption and, as such, to be rejected. Matter, not of itself indeed, but by virtue of a special endowment given it by the Creator, is adequate to explain vital phenomena. This force *sui generis* is the tendency of Henderson or the *tendit* of Aquinas which induces matter to become organized into vital mechanisms.

It may be well to add here, parenthetically, that this discussion pertains only to the vegetative principle in living things. Sensation and, of course, human intelligence are modes of activity on essentially higher planes and require separate treatment. We are here concerned only with those attributes of life that are common to all living things, such as development, metabolism, reproduction and morphogenesis including phylogenesis and evolution.

Summing up, the word vitalism seems to have a two-fold meaning: first, it may signify the presence within the organism of a quasi-intelligent directing and guiding principle such as Hans Driesch demands; and second, it may simply denote the existence of a Creator who designed the organism in a way that makes it manifest purposiveness automatically (organicism). The first meaning, elaborated by some scientists for their purposes, assumes an " entelechy " that has no connection with God whatever. It is a necessary assumption to explain vital activities for those who reject a personal God. The second or philosophical meaning applies to the whole universe, inorganic as well as organic, and is opposed to philosophical mechanism. This kind of vitalism is defended by men like Windle, and rightly so; it is the insistence upon the fact that God is in His world.

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[80] " The Breakdown of Materialism," in *The Great Design*, edited by Mason, Macmillan, 1934, pp. 299-300.

VI.

The idea of organization recently proposed by some biologists may well form a common ground on which religious-minded and non-religious scientists may meet.

That the properties of living things outside of those phenomena that imply conscious states or mental operations flow automatically from an inconceivably complex mechanism (inconceivable to the human imagination) without the presence of any additional vital principle, is a quite modern concept. The mechanism is usually referred to as an *organization* or arrangement in a pattern. The biologists developed this idea gradually as it became more and more clear that protoplasm itself acts as it does because of its physical and chemical constitution. No one element or compound or group of compounds in protoplasm can be said to be alive. It is the pattern of the whole (holism) that accounts for vital activities. Goldschmidt uses an analogy that may help put the idea over: The letters of the alphabet, he says, taken individualy have no meaning; for example, e o r s means nothing; but arranged differently the same letters may take on definite and varied meanings, for example, rose, sore. The pattern or arrangement alone, that is the organization, explains the result.[31]

Now, for the believer in God, this idea of pattern or organization of matter should seem quite natural. Letters do not fall into any particular order by chance; they are put that way purposely and with forethought. Indeed, if the believer is not critically minded, he will conclude that God puts this order or pattern arrangement directly into each individual thing. That is the natural anthropomorphic conclusion because that is the way patterns are produced in the human world. A little deeper thought, however, should convince one that the elements, by divine foresight, may be so constructed that they naturally fall into certain combinations without any further special divine manipulation. As a matter of fact, the elements of the chemist are so constructed. Hydrogen and oxygen unite in the proportion of two to one to form water, and there is no chance about that reaction; they are so constructed that they tend to do that and not something else. The *tendit* of St. Thomas and the " tendency " of Henderson mean just what the word expresses.

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[31] *The Material Basis of Evolution*, Yale, 1940, p. 248.

This idea of a God-given tendency in matter to become more and more highly organized, and the idea that the organization accounts for vital phenomena, may be the way out of the mechanistic-vitalistic controversy.[82] It should provide the foundation for a philosophy of evolution that will be acceptable to both Christian and agnostic or atheistic scientists. The latter, indeed, will accept the fact of organization as something ultimate that is incapable of further analysis; but the Christian will see behind this observable fact the invisible Creator.

To accept the theory suggested by Goldschmidt that organization of matter can be so thorough that from a reptilian egg may hatch a feathered bird without benefit of Drieschian " entelechy " and without special or direct intervention of God in His own creation, requires an act of faith in divine omnipotence that many scientists will refuse to make. Catholics can make such an act of faith, and they will be better scientists for having done so.

VII.

Religion should serve as an inspiration to the scientific worker.

For a long time modern scientists argued that any " mystical " or " unintelligible " principle admitted into scientific thinking is discouraging to the scientists because they felt that, since science admittedly cannot solve mystical problems, it becomes useless to go on investigating. If every question can be answered by a reference to God, then we are through before we begin our science. However, this aversion to any admission of religious convictions into scientific thinking is based on the fallacy that reference to Omnipotence explains anything. Religion is more often a stimulus to the investigator than the reverse. Young men of zeal and ability are discouraged from entering a scientific career because science as idealized today does not hold out any hope of answering the really great questions about life, about human life in particular. A Godless science repels the better minds because it is sterile. Wheeler comes very definitely to this conclusion at the end of his study of Vitalism. While " advance in detail has often been promoted by a mechanistic outlook " nevertheless " for a balanced study of living things and all their activities and properties, the vitalistic outlook is vital. . . . Under pure mechanism biology is pitifully biased and restricted in scope."[33]

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[82] C. H. Waddington, in *Discovery*, May 1935, cited by Wheeler, *Vitalism*, p. 259.

Life is an amazing, a stupendous phenomenon. If God so constructed matter that it spontaneously generates life and causes it to develop into higher and higher forms through the ages, then we are driven by irresistible curiosity to ask: How could God do that? In that question resides the stimulus for the real thinker, and not in the search for a cause that needs no God.

The doctrine of organic evolution has too long been used by atheists and agnostics to promote an irreligious philosophy of life which is now bearing fruit in lax morals and ruthless wars. The time is ripe for Catholics to do something constructive in this field in order that a great scientific truth may be directed to the service of religion and humanity.

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[33] Wheeler, *Vitalism*, pp. 261-262.

THE VICAR GENERAL QUALIFIES.

THE postman was late but fully justified by the storm that had driven him back to shelter when the rain came down in sheets. It was at lunch that Father Dufour passed around the letters for the Rectory.

" There you have a nice square envelope with ' Cardinal's Residence ' on the corner, Vicar," he said. " Personal stationery of His Eminence, if you please, and we did not even suspect that you were a friend of the Cardinal."

" Of course I am," retorted the Vicar General. " In fact he was a pupil of mine."

The whole table looked up, including Dean Fearle who had come in for his usual fortnightly visit that day.

" Now, now, William," he said, " don't you be playing jokes on your curates. The Cardinal is at least seventy-five and so are you. He studied in Rome and you in—."

" Thanks for the compliment, Thomas."

" Compliment? "

" You said that I *studied*."

"And you said that the Cardinal was your *pupil*."

" He was—twice; but he fell asleep the first time."

"Ah! I see," said the Dean, picking up his knife and fork. "Another of your jokes. You mean that you *preached* before His Eminence."

The Vicar General grinned cheerfully. " That was my meaning, so I was right in calling him my pupil. What's a preacher but a teacher? "

" Then," remarked young Brady just out of the Seminary, " I can take the honor to myself of having had the Vicar General for my pupil. He was listening to me last Sunday hidden behind St. Joseph's altar."

" Which he does not infrequently for the rest of us," remarked Dufour. " But it is interesting, that idea that we are all professors."

" I'm glad you get the idea, Dufour," said the Vicar. " If you will remember it when you are preparing your sermons it will be a golden thought for you. What else are we? Our Lord said not only ' Preach my Gospel ' but also ' Teach all nations.' "

"And all nations include Cardinals?"

"They do, of course. When a Cardinal sits down to listen to me he is just another pupil. If I can't tell him anything new I can at least revive the memory of something as good as new."

"But are you never—well, a bit flustered when you have to speak before such dignity?" asked young Brady. "You yourself always scare me when I know you are listening behind the side altar."

"Nobody ought to scare you," said the Vicar. "Nobody scares me. Before I preach I make sure that I have something to say and I make sure by preparation that I know as much about it as I need to know to make others learn it from me. Then I get it in logical form so that the cogs slip quietly into one another. After that I loosen up and get a bit careless about the audience. If I look at the throne it is to remember that I have a duty to the man sitting on it. I have to teach him just as I have to teach the man or woman in the last pew near the door. What's a Cardinal or a Bishop to a preacher? Just another pupil."

"It sounds a bit—conceited, you know," said young Brady. "No offense intended."

"Naturally," said the Vicar. "Of course it sounds conceited and it is conceited. There's the rub. One has to be a bit conceited to preach well. I recommend the cultivation of temporary conceit when you are to preach. It loosens you up. But you mustn't show the conceit or keep it longer than the need for it remains. The first need in preaching is knowledge; the second is voice—though the microphone before you in the pulpit inspires confidence on that point—; the third is confidence, conceit, if you will, a feeling of sureness, of authority."

"Not easy, all that," said Dufour.

"It's easy enough if you control vanity."

"And yet be conceited? Now Vicar, now, now, now."

"The conceit that I suggest, Sir, is not vanity. It is the feeling that you wouldn't have been sent to teach if Our Lord hadn't wanted you to teach; that you have done and will do your part with the certainty that He is going to do His; that all is in line with your plain duty; that your listeners need to hear what you are going to say; that they are before you to learn. Why care about the rest of it? Sow the seed, that's the thing, and let the Good Lord take the responsibility for the harvest."

"But when you preached before the Cardinal, were you not nervous and—strained?" asked young Brady.

"Not a bit. One was a Golden Jubilee sermon and I had to write it out because it was to be printed in the College paper. I hate to read sermons. The press will be the ruin of good preaching. But if the sermon is going to be printed there's nothing to do but write it out and read it. If I tried at my age to recite it from memory it would not be teaching but acting—for me, anyway. I am no actor. But I can read, thank God; though for sermons I do it under protest. A good preacher speaks—speaks out of a free mind and a full heart. He tries to teach everybody within the sound of his voice. He announces the truth and it's for his hearers, big and little, to get all they can out of it. There are no Cardinals to good preachers. When the Pope listens to the retreat master he is always behind a screen, but to the good preacher His Holiness would be behind a screen even if he sat in plain view; the screen of determination to get the message over to everyone listening."

"You don't help a fellow to be humble, do you, Vicar?" remarked the Dean.

"A man's humility, my dear Dean, like his vanity, ought to be a secret between his Guardian Angel and himself. In the pulpit there should be humility with dignity, but no posing. We should never try to *look impressive.* Knowledge, ordered simplicity and heartfelt sincerity will give all the impressiveness needed; these and one thing more."

"Which is?"

"Look to the pronouncing of the syllables. The words then will, as a rule, take care of themselves."

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ACTUALITIES.

The Crisis: Analysis and Prediction.

THE crisis to which the title refers is not the present war. Important though it be, however much depend on its outcome, however great be the sacrifices it will demand and the sufferings it will bring, it is but a partial feature in the general crisis of Western culture. It is a symptom of an historical age coming to its end, the manifestation of a tremendous change going on, a catastrophe brought about by the growing disintegration of the cultural period which has lasted since the beginning of modern times until now.

This, at least, is the diagnosis the noted sociologist Dr. Pitirim A. Sorokin lays before the reader in his latest book *The Crisis of Our Age, The Social and Historical Outlook.*[1] This book follows closely on the publication of the fourth and last volume of Dr. Sorokin's great work *Social and Cultural Dynamics.* This latest book is, in fact, a summary and exposition of the views he set forth, with an enormous wealth of factual evidence, in his Dynamics.

Dr. Sorokin's ideas are of such importance, and they appear so well founded that it becomes a duty to take notice of them, and to become thoroughly acquainted with them. This is especially true of the Catholic scholar, educator, teacher, indeed, everyone interested in the welfare of his people and of humanity, in the preservation of the values of Western civilization, and the survival of the great ideals in which this civilization is rooted.

There is little pleasure given by the picture the author paints of the present state of things, and even less in the picture he paints of the times to come. Many will be profoundly shocked when they realize that Dr. Sorokin's ideas might be true, all of them or, at least, the most important part. It is true that many have been startled out of their erstwhile more or less smug complacency. The comfortable fiction that any individual or any nation could stay outside the world crisis can be maintained no longer. Whosoever dares to look things in the face, who has the courage to admit to himself the actual state of the world, and who is not blinded by prejudice or by wishful thinking, must be aware that we are the shuddering witnesses of the beginnings of a terrific change.

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[1] E. P. Dutton, New York.

The crisis will not and cannot spare America. Dr. Sorokin devotes a whole chapter to the discussion of this point. Many hope that America will suffer less than over-aged Europe. They rely on America's relative youth and innate vigor. Up to a certain extent they are, let us hope, correct. It is possible that America will overcome the catastrophe of culture with less suffering and less convulsion, but this will be the case only if the American people become fully conscious of what is at stake and what awaits the world.

The idea that America's fate is independent of the fate of Western civilization as a whole, Dr. Sorokin points out, is a mistake. American civilization, in spite of all its peculiarities, is essentially of the same nature as the rest of occidental culture. Developments in art, literature, social and natural science, and philosophy run parallel. The dynamics back of the general cultural evolution are the same here as there.

Cultural changes do not proceed uniformly on all lines. They become apparent in one field sooner, in another later. There may be great differences between the various nations. A few facts of history suffice to give evidence of this. The intellectual renaissance of the twelfth century began and was located principally in France. The artistic movement of the great Renaissance and the turn towards Humanism started in Italy. The first manifestations of the empirical spirit, characteristic of modern times, are to be found in Italy with Galileo, but soon English philosophy took the lead with Hobbes, Locke and Hume.

This or that disquieting symptom of the cultural crisis may be absent in America. This fact, if it is one, neither guarantees that this symptom will not appear within a short time here, nor does it indicate that the crisis in America is of another nature than that of Europe. Dr. Sorokin's fundamental convictions may, perhaps, be summarized in a number of propositions to which some comments shall be added.

(1) There are three main types of culture, called the ideational, idealistic, and sensate culture. The ideational culture, exemplified by the earlier Middle Ages, rests on a firm belief in absolute, eternal, suprasensory values, as formulated by the *Credo*. Sensate culture appreciates the values of the tangible

world more, or even exclusively. Idealistic culture is a synthesis of both, that is, it is characterized by a predominance of the highest, absolute values, but acknowledges also the values of the sensate world. The period of High Scholasticism achieved such a synthesis. Sensate culture has prevailed from the end of medieval times. It ought to be noticed that the term idealistic, in this sense, has nothing in common with Idealism as a philosophical view, e. g. Kant's German Idealism figures, with Dr. Sorokin, among the manifestations of sensate culture.

(2) Each of these cultures develops from rudimentary forms, reaches a peak, and then gradually declines, disintegrates, and is replaced by another type. Thus, the idealistic culture of the High Middle Ages broke down and was followed by the sensate period of modern times. This growth and decay of cultures appears to Dr. Sorokin as a necessary phenomenon. He does not say that the sequence has to be always the same. He leaves it open whether the present sensate culture will be replaced by an ideational or an idealistic phase.

Thus, he holds a theory of cycles in the evolution of culture. This view has encountered criticism. There are many who are unwilling to believe in anything resembling a law in history. It is not easy to understand this antagonism. Some apparently fear that the notion of a law in history might be against the essential freedom of man. If there are laws in history, operating with a necessity akin to the one of physical laws, then, they feel, responsibility is taken off the shoulders of man and the doors are opened to determinism. This fear does not appear well founded. Nor is freedom an argument against the existence of historical laws. Human nature is one, we are convinced, at all times and everywhere. Just as there is a law of individual development, so there may be a law of human history. This does not amount to hypostatizing any " group mind ". It only means that man must behave according to his nature, which being one and the same in all, may well bring about similar results under similar conditions.

The notion of cultural cycles has, of course, to be examined more closely than these few lines can do, but there seems nothing in this idea to make it *a priori* unacceptable.

(3) The transition of one culture to another is always a time of crisis and catastrophe. When a cultural system begins to dis-

integrate, insecurity, conflicts, wars, revolutions inevitably ensue. The divergent social forces are no longer held together and synthesized into an organic whole. Creativeness diminishes. The age becomes incapable of coping with the problems confronting man.

This interpretation of the history of culture offers a better understanding of many historical events than does the opposite view which considers the breakdown of culture as the result of wars, economic struggles, revolutions, and so forth. In fact, these events appear as exaggerated and intensified manifestations of forces which were at work long before the destruction of wars and the upheaval of masses swept away the cultural forms of the past.

(4) These catastrophical developments are not only inevitable, but necessary for the preservation of cultural creativeness. Every culture, sooner or later, becomes exhausted. It does not any longer bring forth achievements as great as those produced at the time of its height. Without a fundamental change, creativeness of mankind would die. Culture as such never dies, nor are its true achievements ever lost. Contrary to the views of Spengler, Dr. Sorokin maintains the continuity of culture as such, notwithstanding the changes of its types.

Dr. Sorokin is, perhaps, a little too radical in his view on the disappearance of one culture and its replacement by another. One might argue that ideational and idealistic trends persist even during a period of sensate culture, and that they occasionally become manifest. Similarly, sensate elements are not totally absent during the other periods. Sensate values are indeed not recognized, are even considered as disvalues in ideational cultures, but they are not ignored. The very qualification as disvalue entails some awareness of these values, and besides, they persist as symbols and allegories. Of this early medieval art seems to be an illustration. The gargoyles and ornaments of medieval cathedrals reveal more than a mere symbolic tendency. There is in them a noticeable interest in shape and figure as such, and accordingly in sensate values. One may, on the other hand, look at the music of Bach as a manifestation of idealistic trends, breaking through the surface of sensate culture. It is also remarkable that in sensate culture there are individuals and epochs, however, short, which have a clear understanding of values other than sensate.

(5) The present is a time of such transition, of disintegration of one culture, the sensate, and the painful birth of another. Six chapters of *Crisis* are devoted to the demonstration of this thesis. Dr. Sorokin examines Fine Arts, the Systems of Truth, i. e. Science, Philosophy and Religion, the Systems of Ethics and Law, the Social Structures, like Family, Government, furthermore Economics, Liberty and International Relations, Criminality, War, Revolution, Suicide, Mental Disease, Impoverishment, finally the Tragic Dualism characteristic of this age, its tendency towards Colossalism, Chaotic Syncretism, and its diminishing Creativeness.

Many facts are mentioned, although the wealth of material, of course, does not reach the evidence submitted in the four volumes of *Dynamics,* but the evidence presented is sufficiently impressive. Many facts appear in an unwonted light and receive a signification different from what one may think at first sight.

One may disagree with the author's interpretations in one or the other point. For example, it is not so certain that mental diseases have really become so much more frequent, unless all the neurotic troubles are included. If this be the case, then the increase is indubitable. If one considers only insanity in the strict sense of the term, the increase may be more apparent than real. Dr. Sorokin believes that the alleged increase in the number of insane people is due to the general mental factors at work in the decaying culture. He is quite right in tracing back to these factors the increasing frequency of suicide. This relation is evidenced also by the fact that suicide is less frequent in the Catholic parts of a population than in non-Catholic sections. This is true even where there is no difference in social standard or occupation. If the same factors were responsible for the greater number of inhabitants of asylums, the frequency of insanity would have to be smaller with Catholics. There is no evidence for this, at least so far as the knowledge of this writer goes. Such differences of interpretation, however, are of minor importance. On the whole, one will have to agree with Dr. Sorokin, however reluctantly.

The analysis of the present state of culture is anything but pleasant. The prediction of what is going to happen is still more unpleasant.

Sensate culture has produced, among other effects, the general idea of the relativity of values. The relativation of values will make progress. The notions of truth, of right, of beauty will become still more questionable. The existence of absolute truth and right will be denied. That such a strong tendency is at work, no attentive observer can overlook. Pragmatism, positivism and similar " philosophical " schools have undermined the idea of truth. Ethical relativism has prevailed for many centuries. The famous statement of the head of the German Department of Justice, viz. that " Right is what is good for the German people," is only a very blunt expression of the general idea.

There are higher and lower values also on the sensate level. With the progress of disintegration, the preference will turn to lower and lower values. Only sensual, material values will be appreciated. The idea of human nature becomes more and more vitiated. Man is no longer a rational animal, or at least, a being unique among all the others. He becomes a mere agglomeration of material particles; a bundle of reflexes in reflexology, a bundle of instincts in psychoanalysis, a center of behavior in behaviorism. Thus man is gradually deprived of all dignity. The human person disappears and becomes a mere element or particle of the greater whole, the State or Nation.

With the loss of all sense for absolute values and their order, the general uncertainty and insecurity grows tremendously. Public opinion more and more falls prey to factions and pressure groups. Force reigns supreme. Hatred arises, among races, among classes, among individuals. Security of life and property ceases to exist. Freedom is replaced by slavery for the many and licentiousness for the ruling few. Tyrannical governments appear, are quickly overthrown and replaced by others no less tyrannical. Democracy, based as it is on the notion of a binding contract, cannot survive. In the *bellum omnium contra omnes* the family too is bound to disintegrate. Creativeness in art and science, philosophy and poetry, music and morals sinks to a zero level. Destitution becomes the lot of most. Sensate hedonism will be the prevailing spirit, antagonized by the asceticism and stoicism of a few.

One is reminded, of course, by this description, of the centuries of the declining Roman Empire; but there is an enormous difference. When the barbarian hordes overran the Roman territory, they indeed destroyed the culture of antiquity, but at the same time they were vanquished themselves by this same culture. However weakened, the culture of classic times survived among the barbarians. This culture they came to overthrow was new to the barbarians, but the culture the modern barbarians have set out to destroy is not new to them. So far as the mere technological side goes, they are masters as much as any of their opponents, and the true values which, here and there, still manage to persist in the midst of a sensate culture are not new to the destroyers. They know them well; they themselves held them in esteem, and have discarded them consciously, thrown them away and degraded them to non-values. There is no hope that, if the aggressors be victorious, they would gradually come under the influence of the culture they destroy. There is another difference between our times and those of the close of antiquity. We know history and we have made society a subject of penetrating studies. We are conscious of what goes on. We, therefore, may prepare for the future, however terrible it may be.

This preparation demands a mentality not yet totally submerged by sensate ideology. It demands a mentality still aware of the absolute and eternal values which once ruled supreme in the period of ideational culture. There is but one group which can be trusted to have preserved an understanding of this absolute values: the Catholic.

If there is any part of the population to which it falls to prepare the way for a new culture to arise, it is to the Catholics. Theirs is, therefore, a tremendous responsibility. Theirs is a great and exceedingly difficult task. It is not without significance that Dr. Sorokin twice in his book quotes words of the Liturgy in Latin, and that the last line of his book reads: *Benedictus qui venit in nomine Domini.*

To live up to this enormous task, the Catholic must give up all attitude of complacency. He cannot console himself with the idea that the catastrophes will spare him. He is no longer allowed to assume the position of *beatus possessor,* an attitude which, incidentally, very often is dangerously near to pharisaism. He must become conscious of his duties not only in regard to those of his own faith, but to the nation, to mankind.

This demands a twofold preparation on the part of the Catholic. Especially if he is doing the work of a pastor, a teacher, a scholar, an educator. To be prepared himself, so that he can prepare the way for others, he must be receptive for all that goes on in this our world. He must develop a profound understanding of cultural and social developments. This is necessary not only for discovering the tendencies at work, but also—and even chiefly—to escape catching, unwillingly and unconsciously, the contagion. It is only when the source of infection is known that one may hope to escape contagion. It needs a careful and attentive examination of one's own ideas to detect the traces of alien and poisonous influences. Had the Catholics in the totalitarian states of Europe practiced such an examination of conscience, they would not have proved as gullible as they actually were.

We must beware of taking over too readily ideas and evaluations current in our times. Even at the cost of sacrifice, of being called backwards, obsolete, unmodern, we must uphold the absolute values, and we must teach them to those who come after us and who will have to carry on. We must teach the younger generation that it is not degrading to appreciate the higher values and to find pleasure only in those of the lowest level. Intellectuality and an appreciation of higher things is not something to be avoided because of the fear of being called " highbrowed ". There are other duties incumbent on everyone besides those of getting a " vocational training " and being fit for a job.

To achieve this, those to whom the instruction, education, the leadership in any sense whatsoever is entrusted, have to prepare themselves by deepening their understanding of the great truths of faith and philosophy. They must uproot from their minds all ideas which are contrary to these truths. They must eradicate all attitudes hostile to love, all tendencies dragging down to lower levels, all smugness and complacency, the pleasant idea of " having everything ". Of course, the Catholic has everything man truly and ultimately needs—Faith, Hope, and Charity. There is having and having.

Faith, Hope, and Charity are all-important for salvation. They are the indispensable necessary condition. If God's endless, unimaginable, inexhaustible bounty has granted to us the gift of seeing His Truth, of trusting in His Mercy, of loving, by His grace, Him and our neighbors, we assume other obligations which, however, vary somewhat according to the times and circumstances. In these our days of chaos impending and confusion reigning, it is not enough to adhere faithfully to the articles of faith. They must be made visible and intelligible to those who stand outside. Therefore they must be presented to them in a manner appealing to these minds. For this, it is an urgent necessity that as many Catholics as possible be intellectually capable of expounding and defending their faith. They must understand it, whatever can be understood in it, by an effort of reason. *Fides quarens intellectum.* At the time of St. Anselm a transition from one phase of culture to another was already setting in.

It is not enough to hope for salvation and to rejoice in the moral certitude that God wills all to be saved. In an age of growing darkness and despondency, of loss of security and order, this hope must become effective in our lives. That is, we all, and especially the younger generation, must become so aware of our well-founded hope that others may look at the Catholic as one who remains unshaken in the midst of the breakdown of an age. This will never be achieved unless it becomes a common conviction that the things valued most highly today are hardly worth the place given to them. Nietzsche proved to be a better prophet than he knew when he spoke of the " revaluation of all values ". Only the revaluation in which he believed has led mankind to the brink of the abyss.

Finally, charity must be understood in its deepest and fullest significance. First, charity is not the equivalent of condoning everything. Nothing is more anti-Christian than the sentiment expressed in the often quoted saying, that " to understand all is to forgive all ". One of the greatest and most disastrous mistakes of our age is to believe that a psychological explanation, however convincing, of a crime, for example, condones it. Charity does not forbid, it rather commands, abhorrence of moral evil, but it strictly forbids all hatred of individual persons or of groups. We do not hate the criminal we punish nor the perpetrator of misdeeds we chastise. Any Catholic who proclaims hatred, listens to such speeches, carelessly repeats them, becomes automatically an agent of destruction.

Hard but noble, terrific but heartening, is the task which awaits the Catholic in the times to come—and in the times that are. We of the older generation will scarcely live to see the dawn of the new age. Perhaps not even our children will, but our grandchildren may, since the progress of history has become so much faster. It is for us however to start the work of preparation. Nobody else can but those unto whom it has been said: *Ego cogito cogitationes pacis et non tribulationis, dicit Dominus.*

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OUR LORD'S FAREWELL DISCOURSES—II.

The Second Discourse—Chapter 15.

IN this discourse the motive is duty and the appeal is to the will. It stands in close relation with the first discourse, from which its leading thought is taken. Jesus now explains what the union with Him in this life signifies, what its purpose is, and how it is established and preserved. He uses the allegory of the vine and branches to describe this union. As the branches draw all their nourishment and strength from the vine, so do the disciples draw all their spiritual life from Him; as the branches need constant care, so do the disciples need and receive spiritual care; as the branches separated from the vine have no other use than to be burned, so the disciple who separates himself from Jesus meets a similar fate in the spiritual life. The allegory thus describes and illustrates the relation of the disciple to Jesus. It is followed by an exposition of the relation of the disciples to one another and to the world.

RELATION TO JESUS (1-11). Jesus calls Himself *the true vine* in comparison with the natural vine, He fulfills the same office and the same function, but in a higher and more perfect manner as the source of supernatural life and vigor.[1] As the vine gives life, and nourishes and fructifies the branches, so He gives supernatural life, nourishes and strengthens the disciples that they may bring forth supernatural fruit. He is the Vine in His humanity, for through the Incarnation an organic union between Him and man is made possible. But it is His Divinity which makes this union the most perfect possible and exerts supernatural influence upon the disciples. No mention is made of the conditions for implanting on the Vine, for these conditions were made known in the preceding discourse. *The Father is the Vine-dresser,* because He planted the Vine by sending His only Son and causes the Vine to grow by giving the Son those destined for the new community (Jo. 6:37). Since Jesus is the Vine in His human nature, no comparison is made here between Him and the Father.

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[1] The word "true" does not institute a comparison with a vine that is false, but emphasizes that Jesus fullfils what is symbolized by the vine in the highest and most perfect manner. Like "true life" (Jo. 1: 9) and "true bread" (Jo. 6: 32), it designates a quality that places it above any other and in the supernatural order. Light and life in the supernatural order are the only true life and light, because they are a participation of the life and light of God.

As the Vine-dresser, the Father *takes away and cleanses* the branches as the condition of each requires. The unfruitful disciple, who is still united with Jesus by faith, is taken away—separated from the Mystical Body. This separation may take place in this life, if God permits the unfruitful disciple to sever the last bond of union by falling from faith. The external union may continue through life, and then the separation takes place at death. The fruitful disciple is cleansed that he may bring forth more fruit. This cleansing, which promotes vigor and fruitfulness in the disciple, consists in trials and visitations by which the superfluous and harmful is removed. Included as a cleansing agency is the grace by which the disciple is made capable of producing more and greater fruits of holiness and virtue.

Jesus gives the Apostles a place in the allegory—or applies the figure to them—by declaring: *You are already clean* (v. 3). The Greek uses the same word here as in verse 2, showing that the cleansing process has taken place in the Apostles. The means by which they were cleansed is *the word*, i. e., the doctrine of Jesus. This doctrine removed ignorance and gave knowledge, purified their thoughts and affections, raised their minds and hearts above the things of the world and incited them to virtue; for the Gospel " is the power of God unto salvation to everyone who believes " (Rom. 1:16). Jesus thus intimates that He also cares for and cleanses the branches, that He and the Father are one in operation. " Christ is the Vine in the same sense as when He said: The Father is greater than I; but He is also the Vine-dresser in the same sense as when He said: The Father and I are one " (St. Augustine).

The cleansing process is not complete; and though they are united with Jesus, they must be careful to preserve this union and make it more perfect (v. 4). There is danger of becoming an unfruitful and useless branch. Therefore He admonishes them: *Abide in my love, and I in you.* The first member of the sentence is an exhortation to persevere in union with Him, and the second member is a promise that He will remain in them.

The point of comparison running throughout the allegory is dependance: In the figure, the dependance of the branch on the vine; in the truth, the dependance of the disciple on Jesus. As the branch depends on the vine for life and fruitfulness, so does the disciple depend on Him for spiritual life and fruitfulness; and as the vine sends life-giving sap into the branch united with it, so does He always give grace to the disciple united with Him. But, differently than the branch, the disciple can place an obstacle to grace and separate himself from Jesus, thus becoming a branch that is removed from the vine—unfruitful and dead. The necessity of abiding in Him is impressed upon them by the words: *Unless you abide in me,* you cannot bear fruit. It is clear that man cannot bring forth any fruit of good works by his own natural powers. For, as the branch has nothing of itself, but draws all its life and power from the vine, so also the disciple has nothing of himself, but draws all supernatural life and vitality from Jesus.

Repeating the image and declaring that the relation between Himself and the disciples is like the relation between the vine and the branches, Jesus declares the result of abiding in Him: *He who abides in me, and I in him, he bears much fruit.* "Abides in me " and " I in him " are inseparable; they are co-ordinates which suppose and postulate each other. The two phrases express the mutual union between Jesus and the soul, and declare that this union is the source of fruitfulness in the disciple. Though there is progression of thought in as far as Jesus speaks of much fruit, the emphasis is on " he ", i. e., he alone bears much fruit. This truth is stated more emphatically by the words: *Without me you can do nothing.* The double negative, following the positive statement, stresses the contrast: With me, life and activity—without me, barrenness and death; with me, much fruit—without me, nothing. " Without me " is not only a negation of " abide in me ", but also a negation of " I in you." Christ takes part in all actions of the disciple, not only because the disciple is in Him, but because He is in the disciple, giving grace and strength for every good work.[2]

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[2] " It is not said that you can do little good or do it with difficulty, but that you can do nothing. Whether it be great or small, it cannot be done without Him, without whom nothing can be done. For although, when the branch bears little fruit, the vine-dresser cleanses it that it may bring forth more, yet, if it abide not in the vine and draw its life from the root, it can bear no fruit whatever " (St. Augustine).

In the sixth verse, which describes the loss suffered by one who separates himself from Jesus, the allegory and its application blend into one. Grammatically, the first two clauses speak of man and the other clauses speak of the branches, but the entire verse refers to man. In the natural order, the unfruitful and useless branches are cut from the vine, gathered into bundles and cast into the fire. The same fate awaits one who separates himself from the Lord. He is cast out and withers—he loses what life still remains in him, his conscience becomes hardened and his soul impervious to the influence of grace. The final and absolute rejection takes place at death. Using the imagery of the allegory, Jesus declares that the unfruitful and dead disciples are gathered up and cast into the fire. Commentators see here an allusion to the parable of the weeds (Mt. 13:40-42), and understand " they shall gather " of the angels and the " fire " of eternal punishment.

From this dark picture, our Lord turns to those who remain faithful and again speaks of the blessings which come from union with Him. The 7th verse belongs to the allegory, but forms a transition from allegorical to literal speech. If one abides in Jesus and keeps His words, he may ask confidently for whatever he desires and his prayer shall be heard. This promise is parallel with that made in 14:13-14, and is an explanation of " prayer in the name of Jesus "—prayer arising from union with Him. It likewise gives a motive for remaining united with Him in whom prayer becomes efficacious.

Verse 8 refers all, especially the bearing of fruit by the disciples, to its ultimate end: *In this is my Father glorified.* (Cf. Mt. 5:16). This statement may be considered as a final incentive to persevere in union with Jesus and also as a contrast with the unfruitful disciple. In verse 6 non-abiding was drawn out to its final consequence; in this verse abiding in Jesus is at least implicitly drawn out to its final happy and blessed end. The glory of the Father stands in contrast to the fire of verse 6, and " become my disciples " is in contrast to " cast out and wither." Those who glorify God by their lives will in turn receive glory from Him. The last clause of the verse: *And become my disciples,* may be understood as depending on " that." The Father is glorified by the fact that they are His disciples. It may be taken as an independent clause: by bearing much fruit they become His disciples in truth, perfect and exemplary.

The Mystical Union is described as a bond of love in verse 9. Love is the essence of the Christian's life. Jesus first speaks of His own love, and declares that His love for them is like the love of the Father for Him: *As the Father has loved me, I also have loved you.* In order to establish the similarity, we must consider the love of the Father for Jesus as man. The Father loved the humanity of Christ gratuitously and united it with the Person of the Word; and in virtue of this union, all graces and honors were conferred upon His human nature. So also has Jesus loved the disciples gratuitously and united them with Himself in the Mystical Union. In virtue of this union, all graces and honor come to them. Since His love for them is so great and the source of so many blessings, He exhorts them: *Abide in my love.* The admonition is to remain in His love, to avoid all that would make them unworthy of His love and to do all that will make them worthy of being loved by Him.[3] The words also contain an implicit admonition to love Him.

Keeping the commandments is required in order to remain in His love: *If you keep my commandments, you will abide in my love* (v. 10). The disciple does not love Jesus because he keeps the commandments, but he keeps the commandments because he loves Jesus. Love is unthinkable without observance of the commandments, and the latter is impossible without the former. Love precedes the keeping of the commandments; and therefore, the result of keeping the commandments: "You will abide in my love," means: You will enjoy my love, you will be beloved by me. He holds up His observance of the Father's commands as an example for the disciples. He spent His entire life on earth doing the will of the Father. The aim, motive and purpose of all His work is expressed in His first recorded words: "Did you not know that I must be about my Father's business?" (Luke 2:49), and in the words: "My food is to do the will of Him who sent me, to accomplish His work" (Jo. 4:34). If Jesus thus obeyed the Father to remain in His love, the disciples should not think it too much to obey Jesus in order to remain in His love.

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[3] "He had said: 'As I have loved you,' to which He immediately added: 'Remain in my love,' i. e., that love by which He loved us. What therefore does 'Remain in my love' mean, but remain in my grace" (St. Augustine). So also SS. Chrysostom, Bede, Thomas and most modern commentators.

Jesus concludes this part of the discourse by telling them the reason for the Allegory: *That my joy may be in you.* According to what a Lapide calls " the simplest and sound interpretation," the words mean: That the joy which I have may be in you also; that you may be made partakers of my joy. This was the happiness He experienced in the Father's love, the joy He found in fulfilling the commands of the Father, the peace and serenity which filled His heart and soul. He desires that the Apostles have this joy, which constitutes the only true happiness given to man in this life.

RELATION TO ONE ANOTHER (12-17). Jesus does not begin an entirely new subject here, but developes the two main thoughts of verse 10 (commandments and love) and continues the explanation of the Mystical Union. Fraternal love, or union of the disciples with one another, is but another side or element of the union with Him. As there can be no union with Jesus except through love and obedience to the commandments, so there can be no union with Him without fraternal charity which is His commandment.

Jesus has spoken several times of keeping the commandments and has declared, in verse 10, that keeping His commandments is necessary in order to remain in His love. He now mentions one commandment which He calls " His," the " new commandment " of love (Jo. 13:34).[4] The emphasis placed on this one commandment here teaches that there can be no true love of Jesus and union with Him unless the disciple also loves his fellow-disciple. The motive, norm and rule for fraternal love is: *Love one another as I have loved you.* In the verses that follow, He describes His love for them as the exemplar of their love for one another.

The highest and supreme act of love is giving one's life for one's friends (v. 13), and Jesus gives this proof of love for His disciples. It is a greater act of love to lay down one's life for an enemy, and Jesus has also given this proof of love, for " when we were enemies we were reconciled to God by the death of His Son " (Rom. 5: 10). Dying for an enemy is not mentioned here because this would have disturbed the thought. Jesus is speaking of friends and to friends, and the emphasis is on " lay down his life." A love that offers itself entirely, is willing to sacrifice life itself, is the greatest love possible. Such is the love of Jesus for the disciples and such must be their love for one another.

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[4] This commandment is " His," because by word and example He brought the love of neighbor to perfection and made it the distinguishing mark of His disciples. It is a " new " commandment, because He gave it a new form, a new motive, a new example and a new ideal.

He again declares that the disciples are His friends if they do what He has commanded them (v. 14). By using the word " friends " He intimates that He gives His life for them, the highest proof of the love of friendship. By mentioning His commands He shows that He expects them to give the same proof of love for one another in order to remain His friends. Verses 13 and 14, then, state the degree of His love for them and also gives two motives for fraternal charity. He dies for all of them; and all are His friends. They should love what He loves and befriend those whom He befriends.

In verse 15 Jesus tells them why He calls them friends. He had called them servants previously (Jo. 12:26, 13:13 f), but now He no longer calls them servants, *because the servant does not know what his master does.* A servant knows his master's commands, but ordinarily he does not know the purpose of the commands, nor the plans and intentions of the master. If the servant is given knowledge of these things, he becomes a friend and confidant of the master. Such is now the relation of the Apostles to Jesus, for He tells them: *All things that I have heard from my Father I have made known to you.* To them it was given to know the mysteries of the Kingdom of Heaven (Mt. 13:11), and, on this evening especially, He had opened His heart to them, revealed to them the plan of salvation, and made them partakers of His knowledge and intentions. Their obedience is no longer the obedience of servants who merely carry out commands, but the obedience of friends who enter into His plans and counsels.

There are two opinions on the extent of " all things " which Jesus heard from the Father and communicated to the Apostles. One opinion says that He communicated to them all the divine knowledge received in the eternal Procession from the Father in as far as they were able to receive it. A second opinion understands that He communicated to them all the truths which He received from the Father when sent into the world, that He had made known and entrusted to their keeping all the truths which the Father desired Him to reveal to man. This is the better opinion, because it gives the words their natural and full meaning, and it is most probable that the Apostles so understood Him. Referring to His divine knowledge later (16:12), He tells them that He still has many things to say to them, but that they could not bear them now. These truths are to be made known by the Holy Spirit. The Apostles are His friends and confidants because He has delivered to them the entire Messianic Revelation and entrusted this treasure to them.

Later, in verse 20, Jesus again refers to the Apostles as servants. The appellations " servant " and " friend " do not constitute an absolute or exclusive opposition. They have two things in common—subordination and obedience. In the Mystical Union the state of servitude gives way to the state of friendship, but this does not place the disciple on an equal footing with Jesus nor free him from the obligation of obedience. Though by nature and condition they continue to be servants, He has conferred on them the prerogatives of friends. The more they look upon themselves as servants and remain true to His service, the more worthy do they become of His friendship. This new relationship to Him has also instituted a new relationship between the disciples and is another motive for fraternal charity. The true meaning is here given to the expression: " Friends in Christ." It is a love of friendship based upon and flowing from friendship with Him.

Verse 16: *You have not chosen me, but I have chosen you,* is clear, but there is a difference of opinion on its meaning in the present context. The verse continues our Lord's exposition of His love for the Apostles and provides motives for loving Him, as one opinion says; but it also has a bearing on the relation of the Apostles to one another, providing a motive for fraternal charity, as the other opinion says. The choice mentioned here is the call to the Apostolate and, because of verse 19, separation from the world into a new community.[5] In calling them by internal and external graces, Jesus was absolutely free: "He called to Him men of His own choosing" (Mk. 3:13). By using the two-fold formula—I have chosen, I have appointed—He emphasizes that they owe their call and dignity to Him alone, and not to any merit of their own.

The verse continues with a description of the nature and purpose of their call. *That you should go* is not a transition formula, but expresses the fact that they have a mission by reason of their call and appointment (cf. Mt. 28:19). *Bear fruit* is primarily the fruit of apostolic labors. The fruit of personal virtue is not excluded. In fact, it cannot be excluded; for St. Paul teaches that the Apostles exercise personal virtues in the fulfillment of their office, and that personal sanctity is required for the proper exercise of their office (1 Cor. 4:9-14, 2 Cor. 2:14). *Your fruit should remain,* i. e., the fruits of their labors should be permanent both for themselves and for the world. They are chosen for a work that is to continue and remain for all time. The last clause of the verse: *Whatever you ask the Father in my name He may give you,* is a co-ordinate clause, dependant on "I have chosen you." We choose this view because of the sentence construction and the difficulty met with if the clause is considered subordinate.[6] Jesus promises that prayer in His name will obtain divine assistance for their labors. Through their call to the Apostolate and union with Jesus their prayers have a special efficacy; and through efficacious prayer they are able to bear much fruit (cf. v. 7).

Jesus chose all the Apostles for one and the same office and dignity. The successful exercise of their office is due to union with Him and to grace won by prayer. All are alike in this, owing all they have to Him. While this should increase their love for Him, it also commends love for one another. As each and all members stand in the same relation to Jesus, so also should they stand in the same relation to one another. In this explanation verse 17 follows naturally: *These things*—the greatness and gratuity of my love, *I command you*—I insist upon—*that you love one another.*[7] The purpose in calling attention to His love for them is to provide motives for fraternal love.

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[5] "I have chosen"—*ἐξελεξάμην*, is used in Jo. 6:71, Jo. 13:18, Lk. 6:13, Acts 1:2, to designate the call to the Apostolate, and the aorist in the present text points to a definite past action. "I have appointed"—*ἔθηκα*, is used in 1 Cor. 12:28, 1 Tim. 1:12, 2 Tim. 1:11, of the appointment to the apostolic office. The two terms, therefore, do not here designate a call to salvation nor a choice as branches in the vine, but the call to the apostolic office and dignity.

[6] If made subordinate, the sense is: By bearing fruit your prayers in my name become efficacious. But, nowhere else is efficacious prayer the result of bearing fruit. In verse 7, "abiding in Jesus" is the necessary condition for efficacious prayer, and through prayer the disciple brings forth fruit.

RELATION TO THE WORLD (18-27). The disciples are one with Jesus in love; they shall also be one with Him in suffering. They have been chosen out of the world and separated from it, and their relation to the world follows as a result of their relation to Him. As light and darkness are mutually exclusive, so are attachment to the world and union with Him irreconcilable.

If the world hates you is not a mere possibility, but a certainty. It is stated hypothetically, perhaps to soften the contrast between love and hatred, perhaps not to frighten them by a sudden and absolute prediction of the evil to come. Another reason may be: The hatred of the world is not so much a personal hatred as an impersonal and contingent hatred—a hatred because of their union with Jesus. Their first motive for consolation is: *It has hated me before you.* They should not be surprised by the world's hatred; and when it comes, they should remember that the world also hated Him and find consolation in the knowledge that they are following in His footsteps.

The world hates them because they are separated from it (v. 19). We might expect Jesus to say that, if they were of the world, the world would love them. Instead, He says: *The world would love its own.* If they were of the world, the world would see itself in them and love itself in them. But since they are chosen out of the world, the world sees in them something different from itself and is suspicious of them. The world feels that they are of a community which despises the things it holds dear and looks upon them with disfavor. The world sees in them a rebuke of itself and hates them.

This hatred is to be expected because of their union with Jesus, for: *No servant is greater than his master* (v. 20). By using this proverb He indirectly designates them as servants, showing that this relation continues with the relation of friendship. As a rule, the servant shares the lot of his master, be it good or evil. He must not expect to share the good fortune of his master and be exempted from sharing his misfortune. Jesus applies the proverb by declaring that their life in the world would be like His: *If they have persecuted me, they will also persecute you; if they have kept my word, they will keep yours also.* The " word " of the Apostles is the word of Jesus; there are two different preachers of the word, not two different words. The last part of the verse causes some difference of opinion.

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[7] Some understand ταῦτα as singular and translate: "This I command you, that you love one another." Added force and motive is given the command by the context.

According to one view, Jesus here introduces a word of comfort. Their labors will not be in vain; some will persecute them and others will hear and keep their words, just as some persecuted Jesus and others believed in Him. The second and majority opinion considers both clauses as parallel and indicative of hatred and rejection by the world. It does not seem necessary to suppose an unspoken clause in either part of the sentence, such as: " You know they have " or " You know they have not." In the conditional clauses Jesus calls their attention to the reception He and His doctrine received, and then states that the Apostles and their preaching will be received in the same manner. The whole context speaks of hostile action which they must expect; and hearing the last part of the sentence under these circumstances, their thoughts would naturally turn to the many who had not kept His word.[8]

Before giving details of the persecution to come, Jesus instructs them on the cause of the world's hatred, and thereby provides a motive for consolation (v. 21). These things they will do, He tells them, *for my name's sake,* because of me and your union with me. The world hated Jesus and continues to hate Him and His doctrine, and will hate whatever and whoever is one with Him in faith and love. The world persecutes Him in the disciples. This hatred has a still deeper cause: *They do not know Him who sent me.* Hatred of Christ and and His Church has its source in ignorance of God, but this ignorance is said to be

[8] We do not think that either view is contrary to the proverb quoted and illustrated. For, in either opinion, the servants (Apostles) are not greater than the master (Jesus). Irony, which some have seen in the second part of verse 20, may be dismissed as entirely out of place here.

culpable in the next verse. There is here a motive for consolation. It is not their own weakness or faults that arouse opposition, but the Name of Jesus, i. e., His person as known from revelation. The explanation of the hatred for the holy Name lies in the ignorance that envelopes the world, but this Name makes persecution an honor and a blessing (Mt. 5:11-12, Acts 5:41).

The ignorance of the world is culpable and the persecutors are without excuse (v. 22-24). If Jesus had not come into the world and revealed Himself and the Father, this ignorance and unbelief would not be imputed as sin. *But now they have no excuse for their sin*, i. e., for their unbelief and the hatred which accompanies it. This statement refers primarily to the contemporaries of Jesus, as seen from the context; but it is verified in all ages, for the cause of hatred is always fundamentally the same. St. Augustine notes: Those to whom He did not come personally have an excuse, but this does not hold good for those to whom He comes in the person of the Apostles and the Church.

Hatred for Jesus is also hatred for the Father. He revealed Himself as the Son of God and confirmed His words by many miracles. He and the Father are one, and whoever hates Him also hates the Father. Man may profess love for God and at the same time persecute Christ and the Church. Culpable ignorance causes this phenomenon. Men love God as they think He is or as they desire Him to be. They do not love God as He actually is and as Jesus has revealed Him to be. Unwilling to have their error corrected, they hate and persecute the truth.

As on other occasions, so also here Jesus adds the testimony of His works—*Works such as no one else has done*. The proving power of His miracles was manifest to Nicodemus (Jo. 3:2) and to the people (Mt. 9:33). His miracles exceeded those of the prophets in number and variety; He worked numerous miracles, showing His power over disease and death, over the forces of nature and the spirit world. The manner in which He worked miracles surpassed all others; for He did so by a mere word, by a simple will-act, in His own name and by His own authority. But the greatest and essential difference lies in the fact that He worked miracles to prove that He is the Messias and the Son of God. Having been given this testimony, the world has seen and hated both Him and the Father.

Hatred of Jesus by His contemporaries had been foretold (v. 25). The very Scriptures, " their law," for which they professed such great zeal and upon which they based their opposition and unbelief, had said of Him: *They have hated me without cause* (Ps. 68:5). Since this hatred is the fulfillment of a Messianic prophecy,[9] it should confirm their faith in Him as the Messias.

Doubts and misgivings may have entered the minds of the Apostles as they listened to Jesus. If such were the hatred of the world for Him, and if they were to be objects of the same hatred after His departure, how could they withstand it and what hope of success could they have? To strengthen and console them, before continuing with the same subject, Jesus again promises them the Holy Spirit (v. 26-27).

The Holy Spirit is again given the title, "Advocate," to declare His office of defending and aiding the Apostles against the opposition of the world; and He is again called the " Spirit of Truth," to emphasize the trustworthiness of the testimony He will give. *Whom I will send you from the Father* is parallel with the statement: " Whom the Father will send in my name " (14:26). Both stress the intimate union and relation of the Father and the Son in sending the Holy Spirit. Since Jesus sends the Holy Spirit, He is divine and the Spirit proceeds from the Father and the Son. When Jesus adds: *Who proceeds from the Father,* He is speaking of the eternal Procession, not of the temporal mission. This is borne out by the mention of the temporal mission in the preceding clause and by the change in the tense of the verb. Jesus mentions only the procession from the Father in order to emphasize, for the Apostles, the Divinity of the Holy Spirit and the absolute trustworthiness of Him who is to take His place. The Holy Spirit bears testimony to Jesus by the manifestation on Pentecost, by the charisms granted in the early Church, by the works performed by the Apostles, and by His operation in the hearts of men.

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[9] Psalm 68, from which Jesus quotes, is indirectly Messianic. It is also quoted or alluded to as Messianic in Jo. 2: 17, Jo. 19: 28, Acts 1: 20, Rom. 11: 9, Rom. 15: 3. The Church in her liturgy applies certain verses of the Psalm to the Passion of our Lord.

The Apostles also give testimony to Jesus. The reliability and credibility of their testimony lies in the fact that they were eyewitnesses *From the beginning you are with me* (cf. 1 Jo. 1:1-2). The manner in which the testimony of the Apostles is added to the testimony of the Holy Spirit, forbids taking them as one; and their connection forbids taking them as entirely separate. The Apostles distinguished and united the two testimonies: " We are witnesses of these things, and so is the Holy Spirit, whom God has given to all who obey Him " (Acts 5:32). The independence of the Apostles' testimony lies in the fact that they bear witness to what they have seen and heard, but this testimony is given under the inspiration of the Holy Spirit. The Holy Spirit bears witness as God, but His testimony is given through the Apostles, by signs and wonders, by propagating and preserving the Church, the work of Jesus. Both testimonies continue as one in the Church.

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[This is the second of a series of three articles. The third will appear in the April number.]

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE DEFINITION OF SIN.

Moral Theology is concerned with human acts by reason of of which man achieves his ultimate goal of happiness, or through which he is impeded from attaining that end. Of these human or free acts, some are good, that is conformable to right reason and the eternal law of God; others are evil because they are opposed to this law or to the dictates of right reason and these acts are called sins.

If man reflects he can hardly deny the existence of sin. The approval and disapproval of his own heart are sufficient to show that there is a difference between right and wrong. Though some may call it by a different name, there are few men who have not recognized what St. Paul expressed to the Romans: " But I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members,." [1] The existence of sin is a fact recognized by all. However, while the fact of sin is apparent, its nature is not so readily understood. When an attempt is made to explain the nature of sin we are confronted with numerous difficulties, not the least of which is the question of the definition of sin itself. Theologians in discussing the nature of sin are not in complete accord. The problem of the different elements of sin, as explained by St. Thomas, St. John of the Cross, Cajetan, Sylvius, Suarez, Billuart and others is so complicated, that even today there is no clear and unified notion of the nature of sin which might naturally be expected.

Because there is this misunderstanding of the nature of sin, it is not to be taken amiss, that many definitions, not always in agreement, are to be found. It is by means of definition that the nature of things is manifest. It is therefore important that the definition of sin be investigated. The various definitions that have been given are of benefit in so far as they accurately express the nature of sin in accordance with the laws of definitions. If they fail in this, they are of no value as far as serving to clarify those things which are held in dispute. It is important then that the various definitions that have been set forth by theologians be analyzed to strive to discover which accurately manifest the concept of sin and which fail to do so.

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[1] Rom. 7: 23.

In its derivation sin is from the Anglo-Saxon word " synn," " syn," akin to the German " Sünde " and Latin " sons-sontis " meaning guilty. It is perhaps, originally from the past participle of the verb signifying " to be " and meaning the one who it was. It is defined in Webster's dictionary as a transgression of the law of God, disobedience of the divine command; any violation of God's will, either in purpose or conduct; moral deficiency in the character; iniquity. Leverett's Latin dictionary defines sin as a fault, error, and adds the notion that " peccatum " and " delictum " are used interchangeably for an offense against the rules of prudence or the laws of morality.

From a study of the term *sin* as used in Sacred Scripture two things are apparent. First, the word sin is used to express a variety of different, although related concepts; second, our concept of sin is rendered by a variety of terms. St. Paul uses the word sin in a metaphorical sense, as a sacrifice offered for sins: " Him (Christ) Who knew no sin, he hath made sin for us, that we might be made the justice of God in Him." [2] Again sin is spoken of as the cause or the occasion or object of sin as we find in Deuteronomy: " And your sin that you have committed, that is, the calf, I took, and burned it with fire. . . ." [3] In Leviticus sin is undersood as the punishment or effect: . . ." both shall bear their sin: they shall die without children." [4] In its proper sense St. Paul speaks of sin as a deviation from man's end: " Wherefore as by one man sin entered into this world, and by sin death; and so death passed upon all men in whom all have sinned." [5] Sin, taken in relation to the law of

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[2] 2 Cor. 4: 21.

[3] Deut. 9: 21.

[4] Lev. 20: 20.

[5] Rom. 4: 12.

God is called by St. John, iniquity, that is, a violation or contempt of the law: " Whosoever committeth sin committeth also iniquity, and sin is iniquity,"[6] and St. Peter: " Leaving the right way they have gone astray, having followed the way of Balaam of Basar, who loved the wages of iniquity."[7] St. Paul again speaks of sin as a transgression: " But death reigned from Adam unto Moses, even over them also who have not sinned after the similitude of the transgression of Adam, who is a figure of him who is to come."[8] Sin is likewise the will not to hear the voice of God, or disobedience, expressed by St. Paul: " For as by the disobedience of one man, many were made sinners; so also by the obedience of one, many shall be made just."[9]

However, in order to arrive at a clear concept of the term sin in its strict sense, it is necessary to have an understanding of a definition, its nature and its function. In a broad sense a definition, as the term itself suggests, is understood as that by which one thing is separated and distinguished from all other things. In its proper and strict sense it is an expression or phrase setting forth the nature of the thing defined. It is said to be an expression or phrase because in order to manifest the nature of the thing defined the definition must necessarily include that in which the thing agrees with something else, and that in which it differs. Thus, of the two terms or more of which every definition must be composed, one explains the concept of agreement, which is the genus; the other, the concept of disagreement, which is the specific difference.

A nominal definition is merely an etymological explanation of the word without expressing the nature of the thing. Philosophy, defined as a love of wisdom, is a nominal definition. A real definition on the other hand signifies what the thing essentially is, as for example man, defined as a rational animal. The real definition is, in turn, divided into intrinsic and extrinsic definitions; intrinsic, which explains the thing through principles entering into, or inherent in the thing itself, as corporality and rationality in man; extrinsic explains the thing through principles not inhering in it. To say that the 'soul' is a substance created by God to His image and likeness is an example of such a definition. The real, intrinsic definition is further divided into essential and descriptive. An essential definition is one which reveals the essence through principles which constitute the essence. These principles can be either physical, that is, really distinct, as soul and body in the composition of man; or metaphysical, whose parts are not really distinct nor do they exist as such. They are genus and specific difference. A definition of man as a rational animal is composed of these metaphysical constituents. The descriptive definition does not set forth the essence through essentially constituent principles, but through those things which result from the essence and are joined to it. To define man as an animal capable of knowledge is a descriptive definition.

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[6] 1 John 3: 4.

[7] 2 Peter 2: 15.

[8] Rom. 4: 14.

[9] Rom. 5: 19.

Of these definitions the best is the metaphysical. Such a definition composed of genus and specific difference explains the complete essence of the thing defined. The definition of sin then will be of benefit in explaining the nature of sin in so far as it contains terms expressing this two-fold element. Since sin is a voluntary act by which man tends to something contrary to the eternal law, it is an act which constitutes the genus of sin. Here is expressed the element of agreement with other things, for there are numerous voluntary acts that are not sins. Joined to that act is a privation, which is the difformity of the act or withdrawal from the eternal law wherein is constituted the specific difference. Here the difference between sin and other acts is manifested. Sin is therefore an evil, voluntary act.

Whether authors are accustomed to define sin in such a manner can be determined from a brief examination of various definitions. Noldin has defined sin as, "libera transgressio legis Dei."[10] *Transgressio,* he says, signifies an injury to the law of God whether it be one of commission or omission, whether in thought, word or action. Now the verbose explanation of *transgressio* would seem to indicate its inadequacy to express that which is principal in sin. It does not indicate so much the positive character of sin as it does the negative element. Moreover *transgressio legis Dei* is not sufficiently complete to include transgression of the positive law. The definition of Aertnys is similar to that of Noldin: " Voluntaria legis divinae transgressio." [11] In addition his use of the term *legis divinae* is not so extensive as the eternal law. Sin is likewise defined as a transgression by Sabetti-Barrett: " Libera transgressio cujuslibet legis in conscientia obligantis." [12] Scavini has for a definition: " Libera legis divinae violatio." [13] Here too *violatio* does not not express accurately the proper concept of sin for it expresses more that which is consequent to sin, its privative more than the positive quality. Violation consists in the voluntary withdrawal of man from the right rule of morals or in the privation of order and rectitude. Prummer defines sin in like terms as " Praevaricatio legis divinae." [14]

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[10] Noldin, I, no. 289.

Now while these definitions are true, they are not complete nor essential. In each instance sin is defined only according to its formal element while the quasi material element is not indicated as being of the essence of sin; for sin is primarily a voluntary act but that act is not clearly indicated in the above definitions. Sin is something positive rather than negative and privative, because the will does not tend directly to a privation but to a positive good to which the privation is joined. Actually sin is impossible without some positive act proceeding from the control of man and to an end which he has freely chosen which notion is not contained in such terms as *transgressio* and *violatio*. These terms express that which follows sin; hence they are more a descriptive definition than an essential one.

The reason why such a definition of sin as that of St. Augustine as a " dictum vel factum vel concupitum contra legem Dei aeternum," [15] has not come into more popular use is not apparent. Even though the authors whose definitions we have considered as incomplete give recognition to its suitability, they do not adopt it as their own. Such a definition is an essential definition setting forth as it does, in clear and concise terms, the two-fold element from which sin results; herein is expressed the positive and the negative element of sin. For sin is nothing more than an evil human act. A human act is evil when there is a departure or withdrawal from human reason and the eternal law of God. Therefore St. Augustine rightly includes two elements in his definition; one which pertains to the substance of the human act which is the material element. This he defines as "dictum vel factum vel concupitum." The second pertaining to the notion of evil, which is formal to sin, is expressed by St. Augustine in the words: "contra legem Dei aeternum." Sin might have been defined more briefly as a human act against the eternal law of God; however, through the specific terms "dictum vel factum vel concupitum," there is expressed sins of thought, word and deed. Moreover there were some who denied that evil thoughts are sins; others contended that external acts themselves were not sins. This definition explains the formal element in sin, for there is no true mortal sin which is not against the eternal law of God. All other laws must be derived from the eternal law in order to be just and to oblige in conscience.

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[11] Aertnys, I, Tr. 4, ch. I, no. 218.

[12] Sabetti-Barrett, I, no. 124.

[13] Scavini, I, n. 696.

[14] Prummer, I, no. 358.

[15] St. Augustine, *Contra Faust.*, lib. 22, ch. 27.

Such a definition is likewise applicable to sins of omission. Although sins of omission differ from those of commission according to the natural species of the act, formally they are ordained to one proper end which is the proper object. Thus a sin of omission, in so far as it is ordained to the same end and proceeds from the same motive (as in the case of an avaricious person who steals and does not give that which he owes) is reduced to the same genus of act.

If however by a sin of omission is meant one which is had without any act whatsoever, then the definition of St. Augustine is not applicable, for an omission lies outside the concept of action. Yet the definition is not thereby incomplete and defective. No metaphysical definition could possibly apply to several concepts which are themselves only analogous. If a term is used analogously it is to be expected that a definition of it must be accepted in the same way. Indeed a definition which is applicable indiscriminately to analogous concepts, is necessarily defective. Such is the defect found in such terms as violation and transgression. If on the other hand it be admitted that a sin of omission is impossible without some act of the will, the difficulty in this respect is avoided. There remains however the difficulty arising from the fact that the definition of St. Augustine is not applicable to venial sin nor to original sin. The answer to this difficulty is that neither is the term "sin" itself applicable univocally to all these things. It would be a poor definition of sin therefore that would include them all. For venial sin differs generically from mortal sin by reason of its inordination. In mortal sin inordination extends to complete aversion from God which is not present in venial sin. Hence it is an act not *contra legem Dei aeternum* but rather *praeter legem Dei aeternum.* So only in an analogous sense does original sin come under this definition. Although original sin is not voluntary by reason of one's own will, nevertheless, it is imperfectly called voluntary by reason of the will of the head of the human race, Adam. All men born of Adam can be considered as one man because of the oneness of our nature. Thus the human race was contained in one man and the inordination which was in the will of that man flowed to all members of the race. In any case the definition is exactly as applicable as the term sin, and it is terms which are defined.

Guided by a consideration of the purpose of a definition and of the formation of the more superior one, the definition of St. Augustine seems to be preferable to all others. Far from adding confusion to that which has since been disputed, it sheds greater clearness and more accuracy of thought upon the nature of sin. While the several authors are content merely to make mention of St. Augustine's definition, it is to be hoped that the value of such a definition will come to receive the recognition it deserves.

PHILIP A. KESTING.

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REUNION NOW.

One day last spring, 5,000 of our pastors found themselves opening a curiously bulky envelope. Inside, there was one of the late Judge Rutherford's nasty little blurbs against organized religion in general—more particularly against the Catholic Church. Folded in that was a sixteen-page leaflet, together with a letter from the Home Missioners of America.

The pamphlet was printed on cheap stock and was covered in red and black, with the picture of an honest Joe type of fellow, the kind who looks out at one from billboards and recommends one motor oil over another: " It Does Make A Difference."

It was a Catholic pamphlet all right, in spite of the fact that there was no visible Imprimatur; and it was written by a priest, even though he did not sign himself " Reverend ". It reduced indifferentism (" One church is as good as another ") to the absurd by applying its principles to daily life; then it went on to demonstrate the historical continuity of the Catholic Church. There was no explicit mention of the Church until on toward page thirteen. By that time, the non-Catholic would have had a deep draught of our apologetics.

We said that a letter went with the package. It came from Father Bishop of the Home Missioners, telling how Rutherford's tracts sell at twenty for a cent, while our own pamphlets ordinarily go at five or ten cents a copy. " It Does Make A Difference " was being offered for sale in lots of a thousand at one cent each; more than a penny less than cost. More than 225,000 copies have already been distributed, and the pamphlet has been published only four or five months. The figures indicate that the response to Father Bishop's letter was an average of forty-five copies per pastor.

All this comes of the growing conviction that we Catholics, more than ever before, are headed toward an era of expansion. Fruit is ripening on the vines—millions of souls, literally. It is our work to water and tend, to help God's work along and then, in due course, to instruct and assimilate. There are straws in the wind: for instance, my cousin, a militantly High Church Episcopalian, formerly bitter against our own Roman Church, is so scandalized at the fraternizing of the Episcopalian hierarchy with the Presbyterian General Assembly that he has begun to suspect Anglican infallibility. A through and through High Churchman, of course, would consider union with the Presbyterians with about as much delight as we might regard corporate union with the Baptists.

But do you know that there are 1,500,000 Episcopalians in this country? That numerically Episcopalians rank third in such urban centers as New York, Philadelphia, Boston, San Francisco, etc.?

As for the Presbyterians: they would certainly not be so easily scandalized, although the union, if it went through, might force a few thousand into seeing our Church as the only source of sound doctrine. There are, roughly 1,800,000 Presbyterians in this country, more widely scattered than the Episcopalians, although they are second, numerically, in Seattle, and third in Pittsburgh, Newark, and Rochester; in the states of Arizona, Colorado, Iowa, Oregon, and Washington.

The Protestant bodies are facing an unfortunate dilemma. Their city communicants have become so indifferent that their ministers, to please everyone, must preach sterile, colorless sermons, empty of any doctrinal content, while in rural areas, the people are still deeply religious, still conscious of the distinctions between sects. " I am a Methodist and I wouldn't be a Presbyterian for anything," one young man told me recently in the parlor. Difficulties arise in their governing assemblies, where a gesture, at least, must be made toward preserving homogeneity of dogma and some consciousness of the protest which gave rise to the sect. It is here that urban and rural pastors clash.

To increase uneasiness is the European panorama and the uncomfortable feeling that Antichrist is abroad. They can't help admiring the Holy Father of Christendom, adamant between the millstones seeking to grind his Church. Here is something tangible—the incarnation, one may say, of the unity which is Christ's command.

At home, they see disunion and that increasing coldness toward religion. The Episcopalian-Presbyterian flirtation may be interpreted as a step—however ineffectual—toward recognizing and remedying the situation.

Our first problem is to get information before the public. Karl Rodgers is doing a magnificent job from his office in Narberth, Pennsylvania. According to the last report his weekly articles are appearing in 340 papers, reaching 2,420,788 people. The total must jump ten thousand every day, because Karl never sits down.

The Catholic Evidence Guild is lecturing on street corners throughout the country every night in the week. Their speakers are more active, of course, in the metropolitan centers. Their advantage is that they stand before the crowd, honest-to-goodness Roman Catholics in the flesh. They are well informed and invite questions.

It is to a leader in the Catholic Evidence Guild work that we are heavily indebted for advances in the method of popular apologetics. Nobody knows better than Frank Sheed the morphology of the non-Catholic mind. He has been looking down on crowds from a soap box for well over twenty years; and this is his key, as he writes it for the Guild: " The work of showing what a doctrine means is the speaker's principal occupation on the platform "; then " Talk to all our crowds, *no matter what their composition*, as though one were talking to totally uninstructed Catholics."

The idea is so novel that it requires some time to make the mental readjustment. Proof has gone by the boards, except in rare cases. The emphasis is now on explanation.

The new type of pamphlet—new, we believe, in some respects, at least—results from a belief that some tracts should be written especially for non-Catholics, and printed so cheaply that we can afford to give them away. They are not meant for the Church-rack. Our greatest difficulty is the fact that our best prospects (like ourselves) refuse to read anything which might disturb their convictions. An Imprimatur, or the stamp of an obviously Catholic publishing house, is a stop sign, as far as they are concerned. The idea is to lead into the Church from the outside, to consider all sects with apparent lack of bias, and then with implacable logic to settle on the Church of Christ, " About which more information may be had by dropping a postal to such and such an address."

The only other thing we have so far seen in that line is the little booklet, " The Truth About Catholics ", which sells at one or two cents per copy and has the American flag on its cover. From the outside, it looks like an ugly little parcel of nativism. Inside, it is loaded with statistics and apologetic facts on the Church. It is, in fact, *The Faith of Our Fathers* in miniature.

In our style of writing, that is if we are to reach non-Catholics in maximum numbers, we must use every conceivable device for attracting attention and holding interest. We must avoid technical expressions and polysyllabic words. We must imitate the style, not of Newman or Pater, but of the pulp magazines and popular weeklies.

Do I see raised eyebrows? I, too, know that those things are trash, but they sell in the millions, collectively, and they are read and sold secondhand, while the classics, for all their magnificence, do not get much farther than the required reading list in high school and college.

What is the secret of the pulps? If you can discover it and transfer it to the writing of popular apologetics, you will have done a great service for Christ and His Church.

Another field for study is contemporary advertising. Leaf through *Colliers* or *The Saturday Evening Post* and look at the displays. They get results; but how? How is the copy written up? How is the reader drawn on from the first line? What is used for a hook, and how is it baited? Contractions, alliterations, broken sentences, flamboyant antitheses may make for a vulgar style, but they will be read.

We must, in a word, create an apologetic, rather point our apologetic toward the "lowbrow". The intellectual has his own. He knows where and how to find information on the Church; but the day-laborer, the W. P. A. road-builder, the hop-picker, must be provided with an apologetic proportionate with their intelligence and education.

In aiming at non-Catholics, we must make adjustments even in our internal style, if we may call it that. For instance, we Catholics are always a little annoyed by the way outsiders make such frequent use of the Holy Name in their sermons and hymns. We generally speak of "Our Lord", through reverence. We must remember that a non-Catholic feels quite at home with the Holy Name being mentioned six or eight times in a paragraph; so did Saint Paul, by the way. What harm is there in it, then?

After we priests have written the pamphlets, the work of the laity begins. They have contracts which we do not have. They ride the trolley to and from work, or commute by train. We have our office in the rectory and move among Catholics for the most part. For the sake of speed and efficiency we rarely use public conveyances except in longer journeyings. It is up to the laity, then, to leave a trail of our pamphlets on street cars and busses, in depots and terminals, wherever men congregate with a few moments for reading.

Behind this new type of pamphlet, appropriately enough, stand The Home Missioners of America, located in Glendale, Ohio, and dedicated to labor for the conversion of the United States. They will gladly let you have all the copies you need at a cent apiece in lots of a thousand. Mailing costs may run up the price a trifle.

Another pamphlet in preparation is directed against the fellow who thinks his sin is all right as long as he doesn't " feel " that it is wrong. Still other leaflets will be published, following Frank Sheed's counsel of developing the unity and catholicity of the church, perhaps our most striking argument in this day.

Right now we have over 22,000,000 Catholics in this country. Between forty and forty-five million others are distributed among 257 denominations. Subtracting these from the total population of the country, we reach the astonishing figure of 70,000,000 not connected with any church at all, forming a veritable no-man's-land, as far as conviction goes. This is our province, an area we must stake off and claim ultimately for the cause of Christ and His Church!

RICHARD GINDER.

Zelienople, Pennsylvania.

COMMEMORATION OF A TITULAR WHEN MASS IS FROM THE SAME COMMON AS THE FEAST OF THE DAY.

Qu. Suppose October 16 is a Sunday. A commemoration has to be made of St. Hedwig and St. Theresa, the latter being the patron of the Church. Both saints have the same Secret and Postcommunion. Must these prayers be said twice?

Resp. The proper procedure is to take the Secret and Postcommunion from another Mass in the Common for the second commemoration (Van der Stappen, *Sacra Liturgia*, vol. 11, Q. 115). This problem is stated and solved in the General Rubrics of the Missal, VII, 8. In this particular case, the collect of the Mass will be of the Sunday, the first commemoration of St. Theresa (which takes precedence of St. Hedwig, since the commemoration of the Titular of a Church comes before a commemoration of a simplified feast) and the third oration will be of St. Hedwig. The Secret and Postcommunion of St. Theresa are taken from the third Mass in the Common of Virgins and the Secret and Postcommunion of St. Hedwig are taken from the second Mass in the Common of non-Virgins. The texts of these prayers happen to be identical. However, when we go to the Common of non-virgins, there are only two Masses and one of them is for a saint who is a martyr and non-virgin. The other has the same secret and postcommunion as was said in honor of St. Theresa. Van der Stappen indicates that the secret and postcommunion for St. Hedwig are to be taken from the Mass for the Martyr and non-Virgin, but that the words: *Marytyris tuae* in the secret and *Martyre tua* in the postcommunion are to be omitted.

DIVERSITIES OF TIME.

Qu. Gervase, a priest, shortly after midnight of the 14th day of August, according to legal time (Daylight Saving Time), eats meat, because according to this computation of time it is the 15th day of August; but on the aforementioned 15th day of August, he celebrates Mass, because according to true time, it was yet the 14th day of August when he ate the meat. Wherefore, he chose one computation for abstinence, but another computation for the Eucharistic fast.

The questions to be answered are

1st—Explain Canon 33, § 1 of the Code of Canon Law;

2nd—Whether Gervase was morally right in his conduct.

Resp. Canon 33, § 1, reads as follows:

In reckoning the hours of the day, the common local usage of time must be followed. In the private celebration of Mass, in the private recitation of the Breviary, in the receiving of Holy Communion, and in the observance of the laws of fast and abstinence, though the usual computation of time differs, one may follow the local time, the true time, the mean time, or the legal time, regional or extraordinary.

Common usage reckons the day from midnight to midnight. In some countries, twice twelve hours are counted while in others (for example, Italy), the watch shows twenty-four continuous hours. Some liberty is granted in the private celebration of Mass, the private recitation of the Breviary, the receiving of Holy Communion, and the observance of the laws of fast and abstinence. In these matters, one may follow local or legal custom, although both may differ from common usage. Local custom may have accepted the real or mean solar time, whilst legal custom is that assumed by law and acknowledged in a province or country. The astronomical calculation of a day would be that of sidereal time which differs from the mean solar time; the solar day being some three minutes and fifty-five seconds longer than the sidereal day.[1]

What is of practical use, however, is to know that in the United States, there are five different kinds of time. Fifteen degrees of longitude corresponding exactly to one hour of time difference. The time of the sixtieth meridian is called Colonial Time; that of the seventy-fifth meridian, Eastern Standard Time; that of the ninetieth meridian, Central Standard Time: that of the one hundred fifth meridian, Mountain Time; that of the one hundred twentieth meridian, Pacific Time.[2]

In performing the functions mentioned above, namely private celebration of Mass, private recitation of the Breviary, the receiving of Holy Communion, and the observance of the laws of fast and abstinence, one may follow sun time, or the standard time, whether local or legal, for example, Daylight Saving Time.[3] True time is computed by measuring the sun at noon, namely when the sun is at the zenith *hic et nunc,* that is true noon time. When the sun is at the zenith of the seventy-fifth meridian, that is true noon time for that specific given point, but this time is also extended from the seventy-fifth meridian to the ninetieth meridian of longitude, and in that area this time is known as Eastern Standard Time, or mean time.

The difference between true time and mean time may be indicated by an example of two clocks; one in Pittsburgh, the other in Philadelphia. Both clocks show the hour to be twelve o'clock, which it is in mean time, although in true time, when it would be twelve o'clock in Philadelphia, it would really be only twenty minutes to twelve in Pittsburgh, (by true time). Then we have the legal time, or Daylight Saving Time, wherein over a given period of the year, the clocks are advanced one hour.

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[1] *Manual of Astronomy,* Young. 1902, page 84 sq.

[2] *New International Encyclopedia,* 1904, vol. 19, p. 291.

[3] *Commentary on Canon Law,* Augustine, vol. I, page 117 sq.

The provisions of Canon 33, § 1, however, permit in the private celebration of Mass, the private recitation of the Breviary, the receiving of Holy Communion, and in the observance of the laws of fast and abstinence, for one to follow any of these computations of time.

The second question, whether Gervase was morally right in his conduct in choosing one computation for the observance of the laws of fast and abstinence; and another for his Eucharistic fast in the celebration of Mass, is answered by the undersigned in the *Affirmative*. Gervase was free to choose one computation for the one; and another computation for the other.

This conclusion is concurred in by the eminent canonists Vermeersch, S.J. (Vol. I, page 56, 1921); Chelodi (no. 89, No. 3); Cocchi (Vol. I, p. 146); and Michaels (Vol. I, pages 148-149). Dissenting in this conclusion are the equally distinguished Maroto (Vol. I, page 281); Ojetti (1927, page 197); and Aertnys-Damen (Vol. I, No. 169, p. 120, ed. 1932).

We have then a conclusion wherein *Doctores scinduntur*. There is a doubt. We can take refuge in the legal adage, *In dubio stat pro libertate* for the following reasons:

1. Canon 33, § 1, allows any computation of time for the private celebration of Mass: the recital of the Office; the reception of Holy Communion; and the observance of the law of fast and abstinence.
2. The law of fast and abstinence, is a *lex odiosa*—inasmuch as it infringes on personal liberty, and the general interpretation of law regarding a *lex odiosa* is *restringenda.* (*Reg. Juris* XV).
3. The celebration of Mass, or the Reception of Holy Communion (outside of the fulfillment of the Paschal precept) is purely a voluntary act—that is, one which the agent is free to do, or not to do.
4. In the case given, one fails to recognize any necessary *nexus* between the observance of the law of fast and abstinence, and the celebration of Holy Mass. They are separate, distinct acts.

One can further agree with the eminent Vermeersch (Vol. I, page 56) that it was the purpose of the legislator in the Code of Canon Law to allow precisely this liberty.

RICHARD J. KEARNEY.

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UNCOUTH WORDS IN NEW VERSION?

To the Editor, THE ECCLESIASTICAL REVIEW:

Under this heading, a proposal is made in the ECCLESIASTICAL REVIEW for November, 1941, to change " belly " in Phil. 3:19 to " appetites," and again in Rom. 16: 18.

May I protest mildly, in spite of the note to the former passage in the new revision, that this is to give a wrong sense to the verse? The Apostle is attacking the judaizers throughout Phil. 3, and here refers to their insisting upon distinctions between foods, a subject about which he has also had much to say in Rom. 14. He is never concerned, if I mistake not, to accuse the Jews or judaizers of gluttony. In Phil. 3:19 he continues the attack in words that some find perplexing, " their glory is in their shame," meaning their shameful parts, their circumcision, which by implication he calls " mutilation " in Phil. 3:2. He is not trying to use nice words!

I would plead therefore that the translation is best left alone, and should like in conclusion to add my own little tribute of praise to that in the note referred to. Over here all who have seen the new version appear to be pleased with it.

CUTHBERT LATTEY, S.J.

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POLITICAL NEURASTHENIA.

Much that has happened since the onslaught on civilization which signalized the year nineteen hundred fourteen has been laid at the door of Mars. Some of it might well be traced to the elfin pranks of Momus. Sequent to that world-staggering upset, World War One, many have mistakenly classified effect for cause. Even some of those whose realm is the spiritual and whose mental peregrinations are least disturbed by the roaring winds of whim and fancy, charge most modern faults and failings to the account of war.

It would seem more logical to conclude that love of matter, things, possessions, has finally captivated man so that he cannot be easily charmed by the spirit; that the dreams of man, at least for a time, have become circumscribed by the actualities of earth; that the Circe of self tempts man to look for heaven here and transmutes him into a selfish beast. The materialistic conception of history has gone to work and whole nations are in chains. Individually we have been playing with our bodies to call out all their powers of enjoyment, to see how they may luxuriate, be pampered and grow effete.

He who trifles with his body often becomes a neurotic or a neurasthenic. In more senses than one he becomes a bundle of nerves. Emotions and whims batter him with their storms, twist him hither and thither, shift his personality from bedrock. Desires incendiarize and incinerate him. He glows with a heat which parches but does not warm. Unsatisfied longings (for it is an axiom that no passion can be satisfied of earth) turn him from one thing to another until he can hardly know where good lies.

As with individuals so it is with groups and nations. The American way of life, at times, might be given the ironic title—"Things are not what they seem." With a zany political neurasthenia we have often sought to avoid danger by plunging into it; completely encompassed by evil we have sought to escape first by saying: "It isn't there!", second by saying: "It isn't evil!" This paraphrase of Gilbert Chesterton is by all the tests of logic a new kind of ignorance, a species of stream-lined arithmetic which gives such answers as the problem-worker wants.

What, for example, has been the story of compromise in American history? From the time our government was organized to the period of the Civil War, we went through a prolonged succession of compromises, the most important of them having to do with the question of slavery. Some students of men and government were emphatic in telling their countrymen that compromise merely meant deferring payment to another day, that delay would cause mounting discomfort. With the Civil War and its aftermath the account was rendered. Much of the principal and interest have been paid.

More recently ethically and politically we have been imitating our ancestors. We have become unreliable in our thinking about ethics, honesty, liberty and citizenship. It is not at all surprising that we condemn halitosis and tolerate murder. It is not at all surprising that we prize social presentability more than we do social decency. It is not at all surprising that finger-nail polish is more to be labored over than educational polish. It is not at all surprising that some of us accept education at the hands of the state and laugh at the thought that the state may rightfully require us one day to support her hands. It is not at all surprising that men cease to think and act as men, and women cease to think and act as women. It is not at all surprising that we feel smugly smart about violating the provisions of a contract. We probably did not enter into it with good will in the first place. It is not at all surprising that some regard sin as a gaucherie.

We have postponed, sidestepped, refused to decide. Artifice, make-shift and compromise have brought us to such a state of nerves that neurasthenia is our constant companion. Like Chesterton's skeptic we have made ourselves believe that we had no problems, or that our problems were quite different. To be diseased is suffering enough; to treat one disease as though it were another brings neither comfort nor cure.

In these latter days there has come into the American way of life a kind of political neurasthenia. Abnormalities have been given free rein and we have been tried almost beyond endurance by unrest, defeat, disillusionment. One of the saddening and amusing manifestations of the American way of life has been the spectacle of the hard-headed, straight-thrusting American people addle-patedly voting " dry " and drinking " wet." In quick retrospect on American history it may be said that while our ancestors were somewhat narrow in their ways, they never were such neurasthenics as we. It remained for the neurasthenics of our time to bring on the anti-drink monstrosity with its attendant disturbances.

About twenty years ago there began a period of American history which can be truthfully described as " The Legislative

Era." It continues down to the present. Then and now altogether too many agencies brought and bring their pressure to bear in the hope that people may be made good by legislation. When so many of the laws we already have are poorly conceived, badly understood, sketchily interpreted and surrounded by an aura of ill-will, it is not sensible to attempt the control of every mischance by passing still other laws.

From various philosophies, none of them having a religious savor, we have accumulated a confused, unpleasant, nasty concept of law which make both understanding and enforcement farcical. President Warren G. Harding said at the opening of the Conference for the Limitation of Armaments: " Inherent rights are from God and when legislation withdraws these rights it has to account to God for the usurpation." What a fine, understandable, provable pre-Reformation thought that is! But a bulletin issued by the Student Union of a prominent Eastern college in which teachers are trained in goodly number says: " Rights do not proceed from the nature of things. They are what you can get." Even more depressing is this statement which is found in an American text on National Government: " The innate rights theory has long since been exploded."

Another form which our neurasthenia takes relates to the creation and destruction of the American home. If home is merely the label for a place it does not make a great deal of difference what view you take of the concrete thing. Why build homes and create families when we do so little to prevent the destruction of both? The divorce laws of the several states contradict one another in everything but their laxity. It has become measurably easier to get a divorce than to get married. Each state has its own peculiar way to loosen the marriage bonds; some even invite the temporary residence of citizens from other states having a measure of harshness about divorce laws.

All our discussion about making the home attractive, about making it possible for a family to possess a home; all this vaporizing about every man's " castle " seems beside the point unless the castle have a " keep," unless the family have a constricting element such as other contractual unions have. How practical have we been politically to assure the integrity of the family? Twenty years ago divorce was a horror; now it is axiomatic in

American life. First we tolerated; now we are disarmed because we anticipate.

The superficial attractions of a beautiful home in ideal surroundings are as nothing unless the family enshrined therein react favorably to the difficult tests of denial, self-sacrifice, love of children, thought for and deference to the peculiarities and likes of others. A family must be *the* family and not a haphazard association of equally haphazard appurtenances.

A contract seems to be a contract in business where the object is profits and a contract is not a contract in married life where the object is children and, in the long run, the life of a people.

We have done as foolishly in other things as well; compromise creeps and spreads through American life. The politician tells one thing to get votes and another for ease of personal life. What he said in the campaign will, in all likelihood, have little bearing on what he does in office. The witness, after the solemnity of oath or affirmation, draws from the well of fancy a sparkling supply of testimony so that he need do no penance at the hands of the law. He who has been summoned for jury duty has little trouble in raising a prejudice against capital punishment.

We pander to the feeling that these things may be done. We joke about them. Social gatherings are sometimes a clearing-house for the exploitation of shabby personal accomplishments. He is wittiest who can add the best sauce to his narrative; he is cleverest who adds an exotic touch. He who jokes at his folly will surely laugh himself to death!

Peace on earth, as I understand it, is promised to men of good will. Good will is at a premium. The pristine, stern American virtues of honesty, good will, honor seem to be needed as they have never been needed before. Discipline, obedience, sacrifice applied gradually to himself and his associations must be the lot of each. We must insist to ourselves and to others that there is a difference between right and wrong. We must rediscover our standards and follow them. Honor and dishonor, reliability and unreliability, trust and distrust must be sharply differentiated again for us because we have somehow lost the way.

Security in social life may be desirable but it is not too important to those whose lives are lived within the real security of a quiet heart. The ability to make friends and influence people need not be the summit of achievement to which we relentlessly push ourselves. Knowledge of the cosmetic art and the myriad rules which guard the sleek innocuousness of the day-to-day give-and-take of American life may be a minor form of culture, but they may be used also to cloak intellectual unseemliness. They soon pass away. The American way of life needs to be straightened. Political neurasthenia long enough has had us for her very own.

Edward Francis Mohler.

Toledo, Ohio.

ABSTINENCE FOR WORKINGMEN AND THEIR FAMILIES.

Qu. How often a day may workingmen eat meat on days of abstinence in Lent? How often on other days in Lent and on Ember days throughout the year? What about their families? How often may school children (children of workingmen) eat meat on days of abstinence in Lent and on Ember days? Are farmers considered as workingmen?

Resp. The Apostolic Delegate at Washington on 2 February, 1932, informed the Bishops of the United States that he had obtained the prorogation of the two indults (namely, that concerning the so-called " workingmen's privilege " and that relating to the transfer of the Lenten abstinence from Saturday to Wednesday), on the expiration of same in 1931, but that the renewal had been granted for the year 1932 only. On 21 April, 1932, the Apostolic Delegation advised the Ordinaries that it is the desire of the Sacred Congregation that in the future the Ordinaries apply individually and directly to the Holy See for the renewal of the indults.[1]

From the above it is plain that for the present one can not in any general way indicate what is implied by the application of the " workingmen's indult " in any given diocese. It is necessary to know not only what faculties a diocesan ordinary has received from Rome but also to what measure and extent he has applied and used these faculties in utilizing the indult which he has received. It may be assumed that the annual Lenten regulations of any diocese will contain full information on the points proposed in the queries.

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[1] See Bouscaren, *Canon Law Digest*, II. P. 159 under Canon 1253.

The Latin text of the Indult originally granted on 15 March, 1895, by the Sacred Congregation of the Propagation of the Faith may be found in the ECCLESIASTICAL REVIEW, Volume XII (1895) on pages 425-426, and again in Volume LXXX (1929) on page 188. An English translation of this Indult may be found in Bouscaren's *Canon Law Digest,* I (Milwaukee, Bruce, 1934) on pages 591-592, and also in the ECCLESIASTICAL REVIEW, Volume C (1939) on pages 125-126. The Indult was periodically renewed every ten years until its last renewal, which was announced in a dispatch from Boston by the N. C. W. C. on 12 February, 1926. It expired in 1931 but was prorogued for the following year.

The issuance of the Indult in 1895 and its repeated renewal during the subsequent decades occasioned many questions. It is thought to be of sufficient interest to reproduce a list of the various articles which appeared in the REVIEW. Thus the way is prepared for the study of these difficulties which are now mainly of a historical interest. The various articles are: Vol. XII (1895), 425-426; XIII (1895), 295-298; XIV (1896), 474; XVI (1897), 432-433; XXIX (1903), 61-63; XXXVI (1907), 304-307; LIII (1915), 329-330; LIV (1916), 209-212; LXII (1920), 309-312; LXXX (1929), 187-190; LXXXII (1930), 295-301; XCIV (1936), 66-69; C (1939), 125-131.

SHORT CONFESSIONAL ADVICE.

To counteract the constant play of pagan ideas and morality on our Catholic people, exposed as they are to shady movie scenes, indecent advertising posters and immodest magazine covers, it is extremely necessary that they receive constant religious instruction. The best place for meeting the individual conscience is in the confessional.

Many times, however, priests feel that it is almost impossible to give advice in the confessional because of the great numbers of penitents. It would seem that this handicap could be obviated, if we priests made a planned campaign of advice given in what might be called " capsule form ". Instead of attempting to give a long discourse to the ordinary good-living Catholic, small punchy, substantial sentences could be made up and each penitent sent forth with some little " catch-phrase " which would stick in his mind and at least neutralize the catch-phrases used by the world of unbelief.

We humbly submit the following for consideration:

1. Make frequent use of holy water.
2. Often use ejaculations like Jesus, Mary and Joseph.
3. Love the Mass, the biggest thing in your life.
4. Frequent Communion means God is often in your heart.
5. Remember: Holiness and Cheerfulness go together.
6. Your good life and example is a real good sermon.
7. By your Morning Offering you offer up the whole day.
8. Always bow your head at the name of Jesus.
9. Always carry a rosary—say it sometimes.
10. Look at a crucifix; think: How God loves me.
11. Don't pass a church without saying " hello " to God.
12. Learn to make a little sacrifice each day.
13. God does not like hurry and worry.
14. Whatever your work, always do it well for God.
15. Be kind to all people, to please God.
16. All through life, help the poor.
17. Visit the sick to please God.
18. You must help us win back fallen-away Catholics.
19. Try to lead others to the true Church.
20. Do a little Catholic reading each day.
21. Follow our Lord's footsteps by saying the Stations.
22. Pray for those dying today in mortal sin.
23. Remember to pray for the poor souls in Purgatory.
24. Begin and end the day right with prayer.
25. Be patient in troubles, big or small.
26. The Blessed Mother is your Mother—pray to her.
27. Be happier in knowing God than in knowing anything else.
28. Be considerate of others' feelings and wishes.
29. Follow God's wishes, rather than your own.

30. Do some act of kindness each day.
31. Never go where your Guardian Angel would not feel at home.
32. Your motto: Always a Christian gentleman (lady).
33. Smile your way to heaven.
34. Avoid persons places, things which lead to sin.
35. Try to go regularly to one confessor.
36. Be careful not to waste precious time.
37. Remember you soul is more important than your body.
38. Pray to the saint after whom you are named.
39. When you see something beautiful, remember God is more so.
40. Join up with some parish society.
41. Guard your tongue against unclean and uncharitable speech.
42. In your problems, pray to the Holy Spirit for light and strength.
43. Pray to St. Joseph, the patron of a happy death.
44. Never be discouraged; discouragement comes from devil.
45. You live in a pagan world; you need courage.
46. Always keep a religious picture in your home.
47. Follow the Mass with a prayer book.
48. Take things from God, not for granted, but with gratitude.
49. Read books which bring you closer to God.
50. Pick out such friends as bring you closer to God.
51. Forgive injuries, as God forgives you.
52. When sad, think of the joys of heaven which await you.
53. Fear sin, because it can destroy you in hell.
54. Hate sin because it is ingratitude to God.
55. Be loyal to God, your church, your country.
56. Try to know your religion well and live it well.
57. Never be ashamed of your true Catholic faith.
58. Have great respect for priests, who take God's place.
59. Often say: " Lord, increase my faith ".
60. Your Guardian Angel is always near you.

GEORGE J. HAYE.

Jackson Heights, Long Island.

MISSION INTENTION OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

" For Native Clergy in India, Burma and Ceylon "

Some two years ago when the present Bishop of Guntur, Msgr. Thomas Pothacamury, visited the United States, he gave the highlights of Catholic Church history in India. " According to long standing tradition supported by contemporary evidence ", stated His Excellency, " Christianity was introduced into India by St. Thomas the Apostle. Most scholars, including Protestants, are now agreed that the historical evidence of the story of St. Thomas' apostolate in Malabar, southwest coast of India, is unquestionable. He preached the Gospel, established Christian communities, founded Churches and *ordained priests.* Then he went to the East Coast, made some converts, was martyred on a hill, traditionally known as St. Thomas' Mount, and was buried in Mylapore, a suburb of Madras. There has been from earliest times a large Syrian Catholic community in Malabar, which traces its descent from apostolic times. In 522, Cosmas, a Greek navigator saw ' with his own eyes the Church widely diffused in Taprobane (Ceylon) and Male (Malabar) '."

This then is the story of the beginnings of Christianity in India—beginnings which seem, however, to have confined themselves to but a small portion of India. It remained for the Portuguese in the 16th century to vitalize this smouldering spark of Catholicity. The great apostle of the East, St. Francis Xavier, found in this distant land a field ripe for the harvest and the faith he taught and practiced with such zealous charity began to spread throughout the country. By 1608 the famous Robert de Nobili, with his Italian and French confreres opened new centers in Madura, stronghold of Hinduism. Becoming " all things to all men " they adopted Indian dress and permitted " their neophytes to keep their social customs as long as they were not opposed to any essential teaching of the Christian faith. The results were striking. Many groups among the high castes were converted and by the end of the 17th century, there were 800,000 Catholics in India.

But the progress of Catholicism was to meet serious reverses during the latter half of the succeeding century. The contest for power between the Portuguese, the Dutch and the English, the suppression of the Society of Jesus, the spread of Mohammedanism and the conflict between the Portuguese Crown and the Sacred Congregation of Propaganda, were but some of the causes which led to the retarding, and, in some instances, cessation of mission endeavor. By 1831 all the Portuguese Sees were without Bishops and prompt action was needed to remove from the clutches of paganism and Mohammedanism these peoples so dear to the apostolic hearts of St. Thomas and St. Francis Xavier. The accession of Pope Gregory XVI to the Chair of Peter gave fresh impulse to mission work in India, and the interest was continued by his successor, Pope Pius IX. When the great Leo XIII restored the hierarchy in 1886 India entered upon an era of new life and mission activity.

However, the brilliant Pope Leo XIII realized that " the real aim of the missions is not the conversion of souls, the addition of new members to our statistics, but the building up of the Church on a permanent basis." For this reason he addressed a special letter to the Hindus in 1893. " The zeal of the missionaries from Europe meets with many obstacles ", wrote His Holiness, " the greatest being the ignorance of a language sometimes most difficult to master, and new customs and habits to which one is not used even after many years. It is evident that native priests will inspire greater confidence and their work will be followed by more lasting results."

As a further proof of his practical interest in the future of the Church in India Pope Leo XIII in 1893 established a papal general seminary for that country at Kandy on the island of Ceylon. Within twenty-five years after its establishment over 150 native priests had taken up the task of evangelizing their countrymen and two of their number had been raised to the episcopacy. Thus we see that the Church was ahead of India's nationalistic policy, having already begun the task of rearing a priesthood indigenous to the country.

Today, after another quarter of a century, there are 3 Archdioceses and 13 Dioceses entrusted to the care of native Bishops and there are over 3000 native priests at work in India. Needless to say it will be this staff which will have to be augmented during succeeding years, particularly in view of the international warfare and its consequences upon the replacements of foreign missionaries in this and other lands. How deeply appreciative the Indian people are for the creation and expansion of this indigenous policy may be judged from the following excerpt taken from a letter addressed to His Excellency, Bishop Bouter of Nellore, upon the occasion of the creation of the native diocese of Guntur.

" The erection of the new Diocese of Guntur is indeed a unique event in the annals of the Catholic Church in Andhra Desa. It is on this day, by the constitution of this indigenous Diocese, manned by the Indian Clergy and ruled by an Indian Bishop, the Church can be said to be truly established among us. . . . If the creation of this diocese involves great sacrifice for Your Excellency, it is at the same time a source of pride and satisfaction to you. It is a glorious day for the father when his son develops into manhood, able to start an independent life of his own, for it is the fruit of his life's desire and labor. You have been our Father in Christ. You have labored for our spiritual growth and development. The speedy erection of this indigenous diocese is a fitting crown to your labors and a lasting memorial to your generosity."

There is little we can add in the way of comment to this formal appreciation on the part of the Indian people for the native priesthood developed in their midst. However, it remains within our power to pray for the spread of this great movement in India, thereby assuring the enthronement of Christ in the hearts of the millions of people in that distant land.

THOMAS J. MCDONNELL.

New York City.

Book Reviews

THE EMANCIPATION OF A FREETHINKER. By Herbert E. Cory. Bruce Publishing Co., Milwaukee. 1941. Pp. 313.

This book is the story of the intellectual pursuits of a professor convert who came into the Church in 1933. Naturally, the author defends his step, but he has a minimum amount of autobiographical material. The work must be judged from the evident intent of the author to speak to the non-Catholic, de-Christianized and intellectual world. Coming from university environments and still teaching there, the author addresses himself to the intellectuals. He is himself much more widely read than the majority of university professors, and hence he can consort with and direct himself to those acquainted with the various departments of knowledge. His arguments are " biological, psychological, sociological, historical, philosophical, and theological."

Perhaps not since the time of Brownson have we seen in this country a convert competent in so many fields. Literature has been his main pursuit. Hence Gothic, Anglo-Saxon poetry, Dryden, Milton and Spencer come in for analysis. We are also led into the slums and into a discussion of radicalism and Communism. We learn what psychoanalysis can contribute; we hear the debates between the Mechanists and the Vitalists, and pass on to emergent evolution. Physics comes in for treatment and thus prime matter and substantial form. Geology in all its expanse is laid out before us. Grace and the nature of faith submit to a theological exposition. The problems of evil, sin, scriptural credibility and infallibility are solved with the Catholic mind. Comparative religion, the history of heresies and schisms, and the Age of Enlightenment are accorded their space. The *elan vital* of the Church is described in showing how she is perennially apostolic. Augustine, Aquinas and John of the Cross are the author's guiding lights, especially Augustine.

Obviously the author limns on a vast canvas. How well he performs can be judged only by specialists in the particular realms. It appears to be Dr. Cory's thesis that the true use of reason will lead one to the truth. He himself passed through all the stages of liberalism, Marxian radicalism, atheism and skepticism until he finally came to the *philosophia perennis*. He asserts that his pilgrimage has " been one of growingly relentless reasoning coercing an increasingly stubborn and more or less emotional resistance. Yet all my efforts would have availed me naught without the grace of God." The gist of the entire book may be judged from the author's challenge to his critics to supply "a single example of a single incongruity between even one scientific formulation, adequately verified, and a single religious dogma, traditionally venerable." Dr. Cory still awaits "the appearance of a single understanding refutation of even one of those five *a posteriori* rational proofs of the existence of God which St. Thomas Aquinas favored."

Priests can well use this book with unbelievers who profess to know physics, biology, geology, psychology and comparative religion. It is somewhat difficult to decide precisely whether the author had in mind to describe his own quest for God and the fields in which he pursued Him, or to show to those with a literary or scientific bent that the universe demands the intelligent Creator and that it is rational to submit to Him. Dr. Cory's attempt at a synthesis of scientific findings is sadly needed, for the theologian and the scientist do not understand the language of one another. He who would turn the inductive scientist toward deduction from revelation must be adept in science and philosophy.

Since Dr. Cory shows that the Church is perennially apostolic, a well-informed critic would wonder why those who directed his reading did not put him in touch with names that interpreted the Church to America. The men and women whom Dr. Cory is addressing want to know what the Church is doing today in our land. One misses the Franciscan missionaries and proto-martyrs of America, the controversial achievements of Bishop England, the contributions of Brownson, the culture of Bishop J. L. Spaulding, the work of Msgr. John Ryan in the social problems, the vision of Msgr. Kerby and Thomas Mulry in charities, the tone given to Catholicism by Archbishop Ireland and Cardinal Gibbons. Scriptural experts would say that Dr. Cory could have strengthened his section on the Gospels by more reference to archeology. Some objection could be raised to the general editor's comment that "There is just one way of leading men back to God, and that is by giving them the intellectual evidence for the existence of God and of divine revelation to man." That is indeed one way and applies with special force to intellectuals, but anyone who has instructed converts knows that there are other ways, kindness, love of neighbor, sanctity, prayer. Again, despite the general editor's comment on the book that "Emotion is strictly excluded from his quest. It is a search purely rational, intellectual, and concerned only with factual evidence," and despite also the author's own words, there is some inkling that emotion played its part. Only in theory can we isolate the cold, rational process. The emotions are part of man, and need not be cried down, even in the attempt to show that religion is rational. When a man is on a quest for God, the quest is part of the whole man. Augustine, to whom the author is so indebted, was not the cold scholastic.

Let us hope that the book will fall into the hands of numerous intellectual pagans, since it makes a good case for the need of the philosopher, the metaphysician who can synthesize under God the findings of the inductive process of science.

ONE INCH OF SPLENDOR. By Sister Mary Rosalia of Maryknoll. Field Afar Press, Maryknoll, N. Y. 1941. Pp. 90.

China is very much in the news these days, and to Catholics the political and economic problems of the Chinese are of no more interest than the condition of the Catholic missions. Many glorious pages have been recorded of the heroic, self-sacrificing work of the missionaries, priests, brothers, and sisters. Much of their great, painstaking work has been ruined by war. The memory of these heroes of Christ will live forever in the hearts of the Chinese; their work, too, will be long remembered.

With the sad thought that much missionary activity has been ruined and will require rebuilding, it is useful to know how hard were the problems and how well these problems were met. Sister Rosalia describes her journeys and her work. There is little pride of human achievement recorded. If the work of Sister Rosalia met with any human success (and it was successful) she realized that it was due to the loyal cooperation of her community which ably supported her. Sister Rosalia relied on God for help and gave Him the glory. No missionary could live except in this spirit, and Sister gives evidence of her full devotion on every page of her book.

While the book is not intended as a record of travel, it can be read as an account of Chinese places, customs and people. There is a simplicity of style that is unaffected. Her love for the Chinese is apparent. She shares their joys and sorrows. To some her life would seem to be the life of an exile from home, but to herself and to all who appreciate the missions, she is constantly at home, living and moving among her own people.

The book concludes with a congratulatory letter from the Prefect of the Congregation for the Propagation of the Faith on the occasion of the twentieth anniversary of the entrance of the Maryknoll Sisters into mission work. It is consoling for the Sisters to receive such approbation. They richly deserve it.

A LIGHT TO MY PATHS. By Peter Lippert, S.J. English Version by Sister Mary Aloysi Kiener, S.N.D., Ph.D. Frederick Pustet Co. Inc., New York. 1941. Pp. 274.

This series of radio addresses—the last of a noted ascetic theologian—is altogether singular in its achievement of that bond of intimacy between speaker and hearer which we can associate only with the words of the spiritual director or father confessor. In the midst of a world on the verge of ruin, Father Lippert creates an atmosphere of otherworldliness that can come only from constant experience of the abiding presence of God. Though a son of Ignatius, he is filled with the spirit of Francis as the beautiful chapter on " Playing Before Him at All Times " testifies.

The passages on prayer are of surpassing beauty. Thus, " If we have grasped the significance of prayer as adoration, we shall have sounded depths whence there is no return. It would be easier to be resuscitated from bodily death than from this mystical dying, the soul's absorption by love of God, the free and irrevocable sacrifice of all one's own to His love—the essence of adoration." The passages on God's ways of dealing with men should be classed with the most beautiful and profound in all ascetic literature.

The work is not rigidly methodical. It is frequently vague and unclear, partly because it is so original and profound and partly—in the judgment of this reviewer—because it conveyed a message so much at variance with Nazi philosophy and practice. Though a magnificent work, it is to be recommended rather for the spiritual director of chosen souls than for ordinary spiritual reading, but its study should be richly rewarded. With the exception of a few awkward turns of phrase the English is very readable.

THE VOICE OF TRAPPIST SILENCE. By Fred L. Holmes. Longmans, Green & Company, New York City. 1941. Pp. xi + 114.

The life of Trappist monks is a mystery to most people. Everyone knows that their life is very austere and devoted to labor and prayer, but their habits and practices are not generally known. As a result, the spirit which pervades their religious life is incomprehensible to many.

Mr. Holmes has contributed a significant volume toward a better knowledge and appreciation of the Trappists. In a Foreword, Mr. Holmes tells how he was led to visit a Trappist monastery to observe the life and works of the monks. The fruit of these observations is beautifully narrated in several chapters which construct a parallel between the serious practice of virtue and the resultant development of character. Mr. Holmes has nicely caught the spirit of the evangelical counsels.

However, it must not be thought that Mr. Holmes' book is merely an appreciation of the gracious hospitality accorded him by the Trappist monks. Mr. Holmes has made an honest effort to study the life of the Trappist. He has tried to learn where the factors that contribute to the monks' peaceful existence were to be found. He correctly concludes that the diligent exercise of self-control which the vows of chastity, poverty and obedience demand will bring unbelievable peace of mind.

The author expresses the hope that the wisdom of the Trappist will influence the world. In this hope all Christians can concur. Mr. Holmes deserves the thanks of the world by revealing the life and spirit of the Trappists. We can all learn some lessons from men who have firmly put their foot on the road to heaven.

The volume is a beautiful example of the printer's art. The illustrations are interesting. Anyone can read this book and gain real profit.

VICTORY. An Historical Novel of the Life of John Baptist Jordan. By H. J. Heagney. The Catholic Literary Guild, Ozone Park, New York. 1941. Pp. 235. Price, $1.50.

This story of the life of the sainted founder of the Salvatorians covers the first part of an inspired career from the birth of John Baptist until the beginnings of his foundation. Though the style and manner of treatment is somewhat conventional, the story is well-told and awakens a nostalgia for that pre-war period when even the persecution of the Church and anti-clericalism could not descend to the efficient barbarism of our own day.

Most pleasing are the simple tone and avoidance of exaggeration in praise of the holy priest, and the very real and natural introduction to some of the great figures of the time, such as Leo XIII, Cardinal Franzelin, Albin Stoltz, and Doctor Alzog. The critical reader will probably raise an eyebrow when he meets such expressions as the " socialistic atheism of a Kant ", on page 60. The theologian will question the statement made on page 109, that the inspired writers " did not realize they were being used by the Almighty." Though consciousness of the fact of divine inspiration may not be essential to it, it would seem that the statement is altogether too broad, and that frequently the inspired writer was quite conscious of his inspiration. The advertisement of the work on the blurb should have avoided the grotesque error of speaking of Father Jordan as the founder of " the Society of the Divine Word."

Book Notes

Black Martyrs by the Mill Hill Father, Reverend J. P. Thoonen, is an excellently written history of the native martyrs of Uganda who gave their lives for their faith between 15 November, 1885 and 27 January, 1887.

As a background to the story of the martyrdom, Father Thoonen gives a rather full description of the religion, culture, traditions, and daily life of the Baganda people. Particularly interesting is the author's tracing of their religious beliefs, showing how the original monotheism was corrupted by the rulers to increase their own power. The story of the persecution and the martyrdoms is told in fine detail, and the facts are well documented. A well selected bibliography adds to the value of the volume.

The book is printed on a very poor grade of paper and the publishers have inserted a note that " This book was made in England under war-time conditions, which made it impossible to achieve the usual standard of paper and printing ". (Sheed & Ward, New York City. 1941. Pp. xviii-302.)

Those looking for a good Catholic boy's book will find that *Eddie of Jackson's Gang* will nicely fill the bill. Brother Ernest tells the story of a boy of talent and character who falls into the clutches of a modern Fagan, how he escapes contamination, and emphasizes the importance of religion in everyday life. A mystery about Eddie's parentage is also satisfactorily cleared up. There is a drag in the action at times, and some of the passages are a bit stilted for the age group to which the book is addressed but, on the whole, it will prove a satisfactory present for the boy who receives it. (St. Anthony Guild Press, Paterson, N. J. Pp. ix-245.)

The audiences which heard Monsignor Martin O'Connor preach in Scranton were notably increased by his radio addresses of last Summer. All who heard him were impressed by the work which Monsignor O'Connor had evidently given to the preparation of these addresses. The same evidence of painstaking effort is noticed in the sermons and addresses which are published in *With All Patience.* (Diocesan Guild Studios, Scranton, Penna. 1941. Pp. xv-310). The style is clear and forceful. The author avoids anything which could be called sensational. He permits his thought to develop satisfactorily without the aids that frequently disfigure a sermon or an address.

In the present volume are included the radio addresses in the Summer of 1941, radio addresses from the Cathedral in Scranton, several sermons on marriage, and a number of occasional sermons. These sermons will repay close study for development of thought and excellent construction. The radio addresses are quite suitable as matter for meditation.

The author begs the critical reader to bear with his probable shortcomings. He has little reason to fear unfavorable criticism.

Admirers of Sister Madeleva's poetry will welcome *Four Girls and Other Poems* although, undoubtedly, they will have already read the thirteen poems. They appeared in *The Commonweal, Catholic World, America,* and other national publications. To this reader, " Wardrobe " had the greatest appeal.

> My love gave me a king's robe,
> Mock purple and red,
> My love gave me a white coat,
> A fool's coat, He said:
> My love gave me a weft crown
> Of thorns for my head.
> Because He is my true love
> He wore them instead.

The world has sorrowful need of love and tenderness and devotion. Poetry like that of Sister Madeleva helps to foster it. (St. Anthony Guild Press, Paterson, N. J. Pp. 13.)

An Historical Sketch of St. Joseph's Parish, Maumee, Ohio, by Father Joseph I. Hartmann is an excellent example of the parish history. Father Hartmann begins his *Sketch* with an historical background and map by Edward Eggl of De Sales College showing the early geographical and historical importance of the Maumee Valley. He then divides the parish's history into three periods: the pioneer Maumee, 1841-1879; the industrial Maumee, 1879-1902; suburban Maumee, 1902-1941. A short chapter is devoted to the school from its beginnings in 1855 to the present, and finally a listing of boys and girls of the parish who entered the priesthood and religion, and a summary of lay activities.

Discrimination is shown in the choice of material, and there is no over-emphasis of unimportant details. Excellent pictures of the new and old parochial buildings, all the pastors and many of the curates who served the church, old industries that employed the parishioners, and a few of the people of the parish, add to the interest and value of the book. In 79 pages Father Hartmann has presented an historical sketch that will be a pleasing souvenir to the people of St. Joseph's parish and a real help to the church historian of the future.

Our readers of a generation ago, who eagerly awaited the letters of the late Bishop Walsh and his priests in China, will be pleased to learn that the Maryknoll Fathers have decided to revive the *Letters.* It is proposed to publish a small volume of *Maryknoll Mission Letters* twice a year. The first appeared in January. (Field Afar Press, New York. 1942. Pp. viii-55.)

Twenty-one excerpts make up the first volume, and they tell the story of the missions as it can be told in no other way. We feel sure that the younger priests will also like the new *Maryknoll Mission Letters.*

Fordham University Press begins its Social Science series of monographs with *One Hundred Years of Probation* by N. S. Timasheff. (New York. Pp. vi-88).

Pointing out that probation began almost simultaneously in Boston and Birmingham in 1841, Dr. Timasheff explains its roots and the original idea. Three chapters are devoted to the early history of probation in the United States, England and the British Commonwealth, followed by two chapters on later developments. The monograph presents just about the quantity of information on probation every priest should have, and it is a good introduction for those who would like to give the matter fuller study.

In the Steps of Dante and Other Papers by Reverend I. J. Semper is a collection of nine essays on various subjects ranging from " Shakespeare and St. Thomas More " to " Dubuque Through British Eyes ". The papers are in popular style, and are interesting and informative. Most readers will particularly enjoy the description of Sir Charles Murray's visit to Dubuque and the lead mines in 1835, and the title essay of the little volume. (Loras College Press, Dubuque, Iowa. Pp. 160.)

The Paulist Press, New York City, has published translations of four encyclicals of Pope Leo XIII: *Christian Democracy* (*Graves de Communi*), *Human Liberty* (*Libertas Humana*), *The Chief Duties of Christians as Citizens* (*Sapientiae Christianae*), *The Christian Constitution of States,* (*Immortale Dei.*) Each has a discussion club outline by Rev. Gerald Treacy, S. J. These are questions that are of great moment. We in America are at war to preserve Christian democracy, human liberty and a Christian constitution. The Holy Father's words on these topics should be known to every priest, and the pamphlets should be in every Study Club library.

In *Progress in Divine Union* Father Raoul Plus writes charmingly and refreshingly without in the slightest compromising the arduous demands of true holiness. This is the most striking figure of a book which frequently ascends to the sublime and tarries only rarely to give practical advice.

Especially sound and wholesome is the counsel on discipline, " of our imagination, our feelings, and our curiosity ", to which " we must add the discipline of our activity ". Each must use " the means at hand; we must go to God by means of the possibilities that are ours.

The abilities of one are not the abilities of another . . ." "We are dying from too much activity . . . a sane and normal activity is one thing, and a feverish activity, another; one thing, the activity whose goal is the full accomplishment of the Divine Will, another, the activity whose aim is the mere satisfaction of a mania for movement even though nothing be achieved."

An occasional looseness of expression, unclearness or vagueness of thought, and lack of positive method may well be excused in a book which flows so freely from the heart of a true director of souls. It is a bit shocking, however, that a theologian should have Christ address the human soul: "We shall join our efforts, and together, we shall invoke Mary." The translation by Sisters M. Bertille and M. St. Thomas, S.N.D., seems adequate. (Frederick Pustet Co., New York City. Pp. 142.)

Reverend Paul E. Campbell presents *Parish School Problems* as a sequel to his *Parish School Administration.* Dr. Campbell avoids as much as possible the professional jargon, and presents his ideas clearly and succinctly. Much of the matter is of interest principally to principals and teachers, but the parish priest will also find a great deal to hold his attention. We appreciated particularly two sentences from Dr. Campbell's Foreword. "The Catholic philosophy of education never overlooks or tries to displace the parent, the teacher of primary right. The pastor is the soul of the school; the *cura animarum* calls for the forming of the child unto God's plan." (Joseph F. Wagner, Inc., New York City. Pp. ix-213.)

An excellent collection of offertories, motets and hymns has been edited by Reverend Carlo Rossini, organist and choirmaster of the Pittsburgh Cathedral. The selections are intended to be sung *a cappella,* but the tenor's part has been transcribed and inserted in the bass staff in case a subdued support by the organ is desired. Parish organists will appreciate receiving a copy of this collection. (J. Fischer & Bro., New York City. Pp. ix-166.)

The Catholic Literary Guild has published a volume of fifty-five short meditations on the life of Christ by Reverend Winfrid Herbst, S.D.S., under the title *The Saviour of the World.* There is no original research, nothing startling or novel in presentation. Father Herbst's style is simple and direct, which will recommend the book to many for meditation and spiritual reading. The book, it should be remarked, is written for the laity rather than for priests. (Ozone Park, N. Y. 1942. Pp. 199.)

Happy Memories of a Sister of Charity by Sister M. Xavier Farell is the simple, naive narrative of a ninety-six-year-old teaching sister. Nothing that the world would consider important happened to Sister M. Xavier, but her life was complete, happy, and filled with service to others.

Although the events narrated in chapter XIX happened in 1876, pastors can gather an excellent idea of how they are regarded, discussed, innocently circumvented and cajoled by the sisters teaching in their schools. The handling of Father McKeever who fancied himself a pedagogue is still repeated, and undoubtedly the young sister is still told: "Never mind about the books; you will know what is in them in two minutes. It is the pastor himself you must study. He will come into your class-room somewhat pompously; he will shake hands with you and say he is glad to see you. The children and you will kneel down for his blessing. After that he will say: 'Well, Sister, what are they doing?'" It is not an important book, but it is pleasing and interesting. (B. Herder Book Company, St. Louis, Mo. Pp. vii-190. Illustrated.)

Books Received

With All Patience. Selected Addresses and Sermons. By the Rt. Rev. Monsignor Martin J. O'Connor, D.D., V.G. Diocesan Guild Studios, Scranton, Penna. 1941. Pp. xvi-310. Price $3.00.

Meditorials. By Paschal Boland, C.S.B. The Grail, St. Meinrad, Indiana. 1942. Pp. 31. Price 10c.

Gospel Movies. By Placidus Kempf, O.S.B. The Grail, St. Meinrad, Indiana. n.d. Pp. 30. Price 10c.

The Practical Aspects of Patriotism. By Rev. George Johnson, Ph.D. Our Sunday Visitor Press, Huntington, Ind. Pp. 31. Price 15c.

Man with the Iron Hand and Heart. Story of Henri de Toni. By Rev. Thomas A. Meehan. Our Sunday Visitor Press, Huntington, Ind. Pp. 40.

The Latest American Tragedy. A Challenge to Men in the Service. Our Sunday Visitor Press, Huntington, Ind. Pp. 13. Price $3.00 per 100.

Religion and the Good Society. An introduction to Social Teachings of Judaism, Catholicism and Protestantism. Edited by Benson Y. Landis. National Conference of Christians and Jews, New York City. 1942. Pp. 94. Price 50c.

Review for Religious. Vol. I, No. 1. January 15, 1942. Edited by the Jesuit Fathers, St. Mary's College, St. Mary's, Kansas. Published at the College Press, Topeka, Kansas. Published bi-monthly.

One Hundred Years of Probation. Fordham Social Science Series No. 1. By N. S. Timasheff. Fordham University Press, New York City. 1941. Pp. vii-88. Price $1.50.

Easy Mass in G. S. with A. ad lib. (Revised Edition). J. Fischer & Bro., New York City. Pp. 16. Price 60c.

In the Footsteps of Christ. A Course of Lenten Sermons. By Reverend G. H. Guyot, C.M. Joseph F. Wagner, Inc., New York City. 1942. Pp. 73. Price 60c.

The Catholic Revival in England. By John J. O'Connor. The Macmillan Company, New York City. 1942. Pp. ix-102. Price $1.00.

Medieval Humanism. By Reverend Gerald G. Walsh, S.J. The Macmillan Company, New York City. 1942. Pp. ix-103. Price $1.00.

Scapular Trinity. By John M. Haffert. Garden State Publishing Company, Sea Isle City, N. J. 1941. Pp. 16.